

PENTECOSTAL HERALD

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PERSONAL EVANGELISM.

By The Editor.

IT is the plan of God to save lost souls through the instrumentality of saved souls. The Lord Jesus said, "Ye are the light of the world." "Ye are the salt of the earth." It is by personal contact, Christian sympathy, direct touch, words of warning and entreaty from the people of God to the unsaved that many sinners are aroused, put to thinking, brought to repentance, and finally brought to a state of salvation.

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If there could be held a great testimony meeting in this world where all the people saved through direct personal effort of some Christian friend could bear witness, we would be surprised at the great multitudes who could tell how a few kindly words, a letter, a postal card, a tract, or some direct personal effort brought them to repentance and to Christ.

* * * *

We fear that there is great neglect at this point. In fact, we are quite sure that many professed Christians fail to use their personal influence in warning and wooing souls to Christ. They fail to appreciate the possibilities and opportunities within easy reach, and let many a good fish that should be caught for Christ slip through their very fingers and go neglected into outer darkness.

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We most earnestly wish that the entire HERALD family would bestir themselves in this particular, and embrace every opportunity, favorable and otherwise, to speak the words that the Holy Spirit may use to suggest lines of thought which may lead to repentance. It is quite remarkable what a few sentences earnestly spoken may do for a thoughtless soul. In the past history of the church there are many tens of thousands who have been brought to the Savior by small, though earnest effort, on the part of the humble disciple of the Lord.

* * * *

This personal work is one of the greatest means of grace to those who engage in it. Those who make it a rule to speak to the unconverted are quite likely to live guarded lives. They will be careful and thoughtful of their own conduct, they will keep themselves girded for service all the time. Their kindly words of rebuke and warning will lead to conversations which will lead to prayer, searching of the Scriptures, and wide experience in counselling and helping souls to Christ. We know of nothing more beneficial and helpful to Christian experience than earnest personal work to bring those about us to seek the Lord. This does not mean that we shall harangue people, scold them, or annoy them with shallow chatter on the subject of religion.

* * * *

If Christian people spent one-tenth of the time seeking souls for Christ that politicians spend seeking votes for themselves and for their political leaders, we could keep

streams of souls coming into the kingdom in every community all the time. We can but wish that a great multitude who read these lines, who may have been negligent on this subject, would determine now to seek out and try to lead individual souls to Jesus. That they will apply themselves earnestly, that they will not permit themselves to be discouraged, and, that by and by they will write to us with regard to results. Let us speak to some thousands of souls, we of THE PENTECOSTAL HERALD family, between now and January 1st, and see if we cannot bring a great company of our fellow beings to Christ.

A GREAT DISCUSSION FOR 1927!

It is reported, and seemingly on good authority, that a number of Methodist Bishops have gone over to the evolutionary theory of creation. Is their position sustained by the asserted facts of science? We think not. This subject will be very thoroughly discussed in the columns of *The Pentecostal Herald* during the year 1927. The discussion will be worth reading. Some one says, "Let the whole matter of evolution alone." No, indeed! It has attacked the Christian faith; its chief advocates are dangerous skeptics who insist that we shall pay taxes to support them while they destroy our children's faith in the Word of God. Let them alone? NEVER!

Nothing can take the place of the preached Gospel, but one man can preach to one man, one woman can preach to another woman, to a boy or girl. Philip preached a successful sermon to the eunuch and got most gracious results. We believe thoroughly in revivals of religion. Every church ought to have a revival every year, and every member of every church, during the revival, ought to be an earnest worker in the community, but we cannot afford to be idle between revival occasions. We must be sowing by all waters all the time. Let us become soul winners. Let us seek out the individual fellow being who is unsaved, and with kindly earnest words, plant in his mind saving Gospel truth and trust God for results.

A Chapter from My Autobiography

CHAPTER XVII.

STATIONED AT STANFORD.



DURING my pastorate at Stanford, I assisted in quite a number of revival meetings. Rev. W. F. Taylor and myself held a revival meeting in London, Ky., in which we had some very gracious results, and in which I was personally greatly helped. Danville was looked upon as one of the most important stations in the conference. Rev. Taylor asked me to assist him in a meeting at Danville. I stayed in his delightful home and preached with some

acceptability to that large and cultured congregation. The Lord blessed my ministry in the salvation of souls. During those two years, I held quite a number of revival meetings for the brethren. I dearly loved revival work. I had a passion for souls and nothing delighted me like getting out with some earnest pastor and holding revivals of religion. I assisted some of our young circuit riders in some very small churches in the out-of-way places with gracious blessing to my own soul and some good results in the churches. I do not believe there is anything better for a young preacher in the pastorate than to go out and help his brethren in revival meetings. It forces him to study his Bible, to hunt for appropriate texts and build up sermons which appeal to the unsaved. His revival work also relieves him from embarrassment and gives him better freedom and larger liberty in his pulpit ministrations. Then nothing perhaps develops the preacher like preaching. Of course, there must be preparation; the urge of preaching drives him to his books and to his knees. The good results encourage and stimulate him to larger effort.

While stationed at Stanford, I visited and preached at some of the great camp meetings. The camp meetings of the times were more like Chautauquas. They were delightful social gatherings and the celebrated preachers were brought in for the morning and Sabbath Sermons; the smaller brethren were used in the afternoons and evenings. Preaching at the camps in the afternoons I faced some great congregations, made a wide acquaintance and got considerable freedom and deliverance from "stage fright" or pulpit fear. No man can have a free and easy flow of thought and readiness of speech while at the same time he is suffering stage fright or fear of his audience. I know of no better remedy for this fear that hampers some preachers their entire life than holding revivals, preaching at camp meetings, getting used to facing the multitude and feeling that the Lord is with you, that you have a message, that God is blessing you in soul winning and that it is your privilege and mission to stand up with good courage and as the minister of the Lord speak his truth with authority.

When I first went to Stanford, I heard much of Mary McAfee. She was a little maiden woman who kept the toll-gate on the Crab Orchard Pike out in the edge of Stanford. The people told me that she had a wonderful Christian experience called "the higher life" or "sanctification." I went to see her with quite a bit of curiosity and some fear. I found her a quiet, modest, saintly little woman, filled with the love of Christ and with love for everybody, Protestant and Catholic, saint and sinner, good and bad. She really appeared to have been perfected in love. There was not an unkind feeling in her heart nor a harsh word on her lips.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

"THY MONEY PERISH WITH THEE---BECAUSE!"

Rev. G. W. Ridout, D.D., Corresponding Editor.

Acts 8:20.



PETER was a plain speaker and when occasion called for it he was severe. He was unsparing in his rebuke of Simon the Sorcerer of Samaria. Simon put cash values on the gifts of God.

He thought he could bribe Peter into giving him a gift of power by offering him money.

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Let us think of some ways in which money is wasted and perishes.

1. Think of the unpardonable waste of money in the United States.

In the U. S. A. it is computed that we spend for luxuries as follows:

Gum	\$ 50,000,000
Perfumes and cosmetics	75,000,000
Soft drinks	350,000,000
The Church	518,317,000
Candy	1,000,000,000
Automobiles	2,000,000,000
Tobacco	2,110,000,000

Put over against that the way the average American spends his average dollar?

Living costs	24½ cents
Luxuries	22 cents
Waste	14 cents
Miscellaneous	13½ cents
Investment	11 cents
Crime	8½ cents
Government	4½ cents
Schools	1½ cents
Church	0¾ cents

(American Education Digest)

Another setting of the way Americans waste their money is put thus:

"American women paid \$750,000,000 for rouge, lip sticks, powder and perfume during 1919, according to luxury tax returns now on file at the United States Treasury. While the American women were paying their \$750,000,000 beauty bill, the men were burning up \$1,310,000,000 in cigars and cigarettes. Of this huge sum, \$800,000,000 went for cigarettes alone. Half a Billion Dollars were spent for jewelry and One Billion was paid out for candy. The United States prohibition bill increased the American consumption of soft drinks to the amount of \$350,000,000.

"Furs sold at the highest prices in history, but only \$300,000,000 worth were bought. The American people paid \$2,000,000,000 for automobiles, and \$250,000,000 for phonographs and pianos. The gum chewing cost the people \$50,000,000.

"Here are only a few items on the nation's extravagant luxury bill: For joy riding, resorts and different kinds of rests, \$3,000,000,000; luxuries that is, unnecessary foods, \$5,000,000,000; extra or luxurious service, \$3,000,000,000; chewing tobacco and snuff, \$80,000,000; ice cream, \$25,000,000.

2. Think of the way God-given money is diverted from the cause of God, the cause of the Kingdom, the cause of holiness.

In the Methodist Church it has been shown that the average yearly payment per member to missions, etc., was only \$1.95—the price of a postage stamp, or one newspaper every four days; in other words, five weeks' giving to missions, etc., only equals one gallon of gasoline, 12 weeks one movie show.

Among the holiness people there has been a great increase of wealth in the last two decades, yet the giving to holiness institutions has fallen off instead of increased. There is not the generous giving to our holiness schools that there was ten years ago. All the holiness schools were started twenty and twenty-five or thirty years ago during which period many sacrifices were made by the holiness people in launching those schools. Nowadays, it is a rare thing to hear

ASBURY COLLEGE AND ITS TORCH-BEARERS.

The business of Asbury College is to train and send out to a sin-stricken world saved and sanctified souls—torch-bearers for God. Asbury sent out Fred Fisher and Stanley Jones to India, and they have written new pages in Indian Missions. Asbury has sent out evangelists who have stirred the Nation. Asbury has sent out pastors and preachers who have battled faithfully for the Bible and holiness all over the land. Wherever an Asbury man or woman goes forth as preacher, evangelist, or missionary, people expect that they shall be stalwart defenders of the Faith.

THE TORCH-BEARERS.

Through the night of sin and terror,
Through grim war's revolting gloom,
Gleamed the Faith that conquers error,
Breaks the clouds and cheats the tomb.
Rise, O brothers, light the torches,
Bring to men their heart's desire;
Lift, O Minute Men, the signal
Light of Faith's undying fire.
Down the sorrow-burdened ages
Since Christ spoke the mystic Word,
Shone a light upon Time's pages,
Flickering light of Hope deferred.
Rise, O brothers, light the torches,
Lift the hearts of men still higher;
Lift, O Minute Men, the signal
Light of Hope's undying fire.
Build ye now the Kingdom glorious,
Christ's abundant mission prove:
Faith and Hope once more victorious
Triumph through atoning Love.
Rise, O brothers, light the torches,
Raise God's standard high above
Lift, O Minute Men, the signal
Light of God's undying Love!

—Martha F. Bellinger.

of a large gift to a holiness school.

Think of the way people are giving to the big universities which make no pretense to teach either Religion or Holiness. Quite recently a lady gave four millions to an Illinois university and million dollar gifts, half million dollar gifts, one hundred thousand dollar gifts are common to the big schools.

Not within our knowledge have we known of a hundred thousand dollar gift to a Holiness School, and yet we have millionaires and many wealthy people in our ranks.

The fact is that those who have money among us withhold their gifts and frequently leave their estates to heirs who have no interest in holiness institutions. Alas! Alas!

3. The Law of the Tithe should prevail among God's people, but among the rich their givings should exceed the tenth.

It is said that after Mr. Gladstone's death, his biographer, in examining his account books, found that "the grand old man" made it his life-long and unbroken practice to give never less than a tenth of his income to religious and charitable work. On October 7, 1872, Mr. Gladstone wrote to his son, who was a student at Oxford: "In regard to money as well as to time, there is great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest."

John Stuart Kennedy (Presbyterian) the great New York banker, rose from very humble circumstances. He began his business career by giving God a tenth of his income. In one of his account books he wrote, "Behold, the tenth of all I give unto Thee." In it he kept his account with God whose steward he was. During his life time he entered several millions of dollars in this account. At his death he bequeathed nearly \$30,000,000 to religious, charitable and educational work.

The following interesting story is told of John S. Huyler, of the widely known candy concern. "When John Huyler was a young man he started one New Year's eve to join a gay party of young men. As he walked along

the streets of New York, he looked at the check which had been handed him as he left the store. It was for his share of the profits for the preceding year. The amount was so large that the responsibility almost staggered him. He stopped on the street and decided that he would change his plan and, instead of joining the party of young friends for a frivolous evening, he would join his mother for the watch-night service at the church. He went in and knelt beside her. He became a tithing steward of God as a stepping stone to greater giving. In his later life he said, "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth and later I gave a fourth and then one-half."

When William Colgate was a lad of sixteen, he left home to seek his fortune, carrying all his worldly possessions in his hand. His father was too poor to keep him at home. He met an old neighbor, captain of a canal-boat, who encouraged him to start right. William told his friends that the only trade he knew anything about was soap-making and candle-making, in which he had helped at home.

"Well," said the old man, "let me pray with you once more and give you a little advice."

So they kneeled on the tow-path, and then the old man said: "Some one will soon be the leading soap-maker of New York. It can be you as well as any one. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you make; make an honest soap; give a full pound; and I am certain that you will yet be a prosperous man."

The boy remembered the promise he made to that old captain, and the first dollar he earned he tithed to the Lord. He followed all the good advice; his business grew; riches came faster than he had ever hoped. He increased the Lord's one-tenth to four-tenths, and then five-tenths. After he had educated his family he gave all his income to the Lord, amounting to millions of dollars, and left a name for square dealing and honest goods that will never die.

4. Let me now urge a few reasons why our people, especially those whom God has blest with money, should give more largely to our Holiness Institutions.

I have been on the faculty of two holiness schools for nearly ten years; I am now on my fifth year at Asbury College. I regard Asbury as the foremost of our holiness schools. It is singularly known as the school made great and mighty through the labors of Dr. Henry Clay Morrison. He took it when it was a small, struggling school; he saw it grow under the blessing of God into the largest of all our holiness schools. With Dr. L. R. Akers as President of the College, Dr. Morrison holds as vital a relation to the school as ever. He is President of the Board of Trustees and President of the Theological Seminary, and President Emeritus of the College. Asbury is bound to the holiness people by ties and covenant which cannot be broken.

Asbury's needs are great. With a plant worth nearly a million dollars, and a student body of over seven hundred, many of whom have to be assisted financially, the needs of Asbury College are growing larger and more pressing every day. Let it be remembered that no college is self-supporting; that the fees paid by the students are totally inadequate to meet expenses and without outside financial aid it is impossible to make ends meet.

Asbury stands today in need of some one to give a hundred thousand dollars—some one else to give us fifty thousand dollars; some one to give us twenty-five thousand

dollars and smaller gifts from those who cannot give in the large.

We have been building since the fire and we have added about \$250,000 worth of new buildings in the last two years; this makes a terrific strain on our resources. Who will rise up and relieve the tension by a generous gift? It would be a blessing of unspeakable proportions if some one reading this article would send Mr. Lovejoy, the business manager, a good-sized check towards current expenses. I pray God that some one reading these lines may be moved to send some of their God-given money to this great holiness school. In giving to Asbury you are assisting 250 young preachers and mission-

aries; you are helping to maintain a great gospel and full salvation center where people are being trained under holiness teaching for the work of God at home and abroad.

It has been well said, "To live in the center of far-reaching activities, under the constant impulse of quickened minds and hearts around us, and with the means of great achievement laid to our very hands; to live in latitudes where gathering wires reach all solitudes, and in an 'age on ages telling'—the soul that cannot see splendid significance in every one of all such things is not awake to the time or place."

Asbury College is truly "the center of far-reaching activities." Thinking of them we

are reminded of Psalm 19:4: "Their line is gone out through all the earth, and their words to the end of the world." Asbury touches the whole round world!

If we would seek the secret of Asbury's influence and growth I think it is due to the fact that Asbury College stands for

1. Christian Education that is standard in its scholastic requirements and evangelical in its faith.
2. The Bible as the great Text Book in Religious Experience and Training.
3. Orthodox as against Evolution.
4. Spirituality joined to Intellectuality.
5. The Holy Spirit as the Spirit of Truth.
6. Holiness unto the Lord.

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D.D.

DAVID LIVINGSTONE.

CHAPTER XXIII.



HE idea of social cast, based on a presumption of nobility, for many centuries held a supreme place in the English mind. Not even the successful merchant or scholar could attain to peerage.

The nobility was separated from the rest of mankind by a great gulf that was eternally fixed. The change came slowly, but it came, and this great Anglo-Saxon race has at last been able to recognize her true noblemen, and caused her Wesleys and Livingstones to be buried in Westminster—the English Tomb of Kings.

When we think of England's Army and Naval heroes, our mind at once associates the names of Wellington and Nelson; when we think of her great statesmen, the names of Pitt and Gladstone; when we think of noble Sovereigns—the names of Alfred, Elizabeth and Victoria hold first place; when we think of her men of letters, the names of Scott, Dickens, and Tennyson stand out full-orbed; when we think of her religious reformers, the names of Cranmer, Wesley, and Booth have no superiors; when we think of her missionaries, the names of Paton, Taylor and Carey shine out in glorious splendor; when we think of the world's greatest Pathfinder of Righteousness, there is but one name—David Livingstone. He was not a constructive missionary, in the sense of planting the gospel and establishing permanent religious civilization; but as an explorer of a whole continent, as an ambassador of Jesus Christ, David Livingstone stands alone. He came of an origin, humble and obscure; his parents and ancestors for several generations were poor—very poor; but in this child of destiny burned latent fires of purpose and ambition. He was born at Blantyre, Scotland, 1813, and at the age of ten was placed in a cotton mill to assist as a breadwinner for a large family, and his first wage was a whole half crown (sixty cents); but this did not cool the ambitions of this lad. He worked thirteen hours a day, and attended classes at night, after which he would often study until midnight. He devoured every book he could get his hands upon; his strenuous life of hard labor had taught him the value of time; his moments were carefully garnered. The holiday season meant much to young David, as it gave him time to roam the woods searching for botanical, zoological, and geological specimens, for which he seemed to have an innate passion. These early inclinations were the foretokens of his life, spent amid the wild jungles, where nature ran riot in such things.

The conversion of David Livingstone was not brought about in the ordinary way; at the age of twelve, he became anxious about his spiritual condition. He felt keenly the burden of sin, and often he was almost in

despair over his lost condition. Relief did not come for many years, as he evidently had poor, if any, religious opportunities. He was about twenty years of age when he read "Dick's Philosophy of the Future State." This book solved his difficulties; he saw that ample provision was made for his salvation in the Atonement, and all he must do, was to seek God with his whole heart. This new experience thrilled his whole being, and at once he seemed to hear an indistinct call from the depths, and his whole heart responded—"Anywhere in God's service I am willing to go." He found a spiritual adviser in the person of David Hogg, of Blantyre, and this was what he told the young man: "Now, my lad, make religion the every-day business of your life, and not a thing of fits and starts; for if you do, temptation and other things will get the better of you." From this wise counsel David Livingstone never wavered. Even among savage cannibals, he was a true exponent of the spirit of Christ.

Finally, he gave up his work at the mill and went to Glasgow, where he attended medical lectures at the Glasgow University; at the same time studied theology. His first call to the mission field was China, but a fierce opium war broke out about this time and changed his plans. At this period of indiscretion, he came in contact with Rev. Robert Moffat, a renowned African missionary who was touring England. Livingstone applied to the London Missionary Society, and was ordained as a medical missionary in November, 1840. Before he embarked for Africa, which was in December, 1840, he journeyed to Blantyre for a farewell visit with his parents. Before leaving early the next morning, as he spent but one night at home, he read the 121st Psalm, and prayed for those whom he loved, but would see no more.

He sailed from Liverpool, and his course was by way of South America to the Cape of Good Hope. He saw Brazil and this was the only time he ever saw the Western Hemisphere. They landed in Cape Town, where he spent some time, but finally reached the mission station of Kuruman, the headquarters of the Moffats. While at this place, and at other short periods, Livingstone enjoyed the only fellowship of his long career. The Moffats were to his hungry soul, an oasis in the desert, and he was happily married to Mary Moffat, the eldest daughter. He found in her an ideal companion and missionary helpmeet. But in the Providence of God, this hero of the Cross enjoyed but little home pleasures; for sixteen years he explored the wilds of darkest Africa, walking, riding on oxen, wading streams, and meeting constantly hostile tribes. The preservation of his life was nothing short of the providence of God. Scarcely a year through that long period, but he was stricken with fever, as flies, mosquitoes and poisonous ticks swarmed the jungle swamps. He often had scarce-

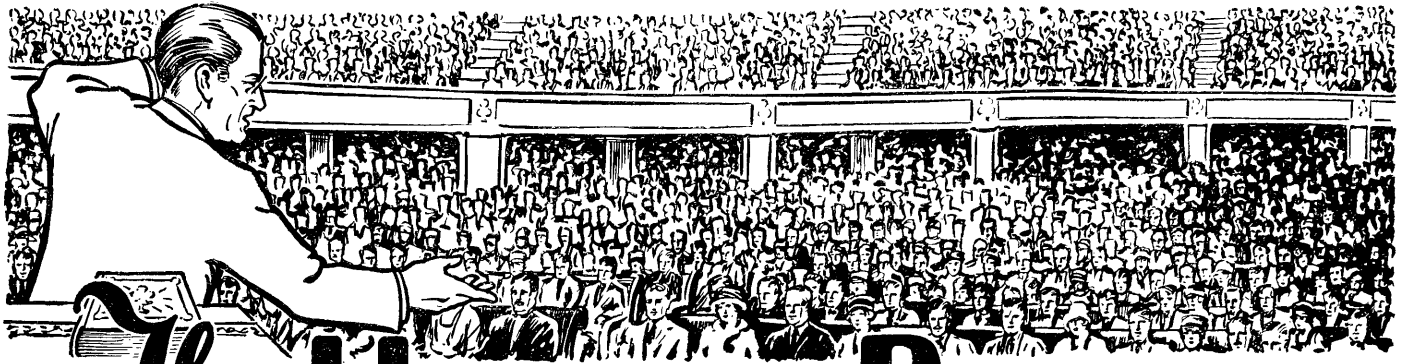
ly any nourishing food and the nursing of faithful black men. But he journeyed on far into the interior, made some great geographic discoveries, among them the great Ngimi Lake, and the falls which he named for Queen Victoria. These falls rival in beauty and grandeur, the Niagara Falls. He explored the entire Jambesi river and most of its tributaries, and in his report to the Society he told that he found thirty-two edible roots, and forty-three varieties of fruits growing wild.

The whole purpose of Livingstone's life was changed very soon after he began his explorations. At first he sought suitable places where Missionary Stations could be established; but he made another discovery that caused him to change the objective of his life in a large measure; it was the African Slave Trade. It was evident that little could be done teaching the natives the religion of Christ, while the white man continued to carry on the murderous traffic. Often the lives of Livingstone's party were in imminent danger from hostile tribes, because they believed them to be searching for slaves. It became the ambition of Livingstone's life to break up this cruel traffic in human beings.

Livingstone made daily notes of all his discoveries, which data was invaluable to the Royal Geographical Society. It is very tedious to follow this man in his wanderings of years. His family had returned to England, where the older children were placed in school. Mrs. Livingstone and the youngest child returned to Africa, where she was soon stricken with fever and died. From the death of his precious wife, this man became more and more zealous to finish his task of exploring interior Africa; he found that his discoveries had given new emphasis to the slave trade, rather than retarding it. All along the waterways and deserted villages, skeletons were seen and decaying bodies of the poor natives who had been shot down either in trying to escape or in defending wives and children.

For two years, no word had been received from Livingstone. The report was sent to England that he was dead, and the facts could not be ascertained. Finally, James Gordon Bennett, of the *New York Herald*, fitted up an expedition headed by Henry M. Stanley, to go in search of this man, and to spare no expense in accomplishing it. While interested friends were anxiously searching for him, he was passing through the bitterest trials of his life. His stores, medicines, and food animals had been stolen by traitors and hostile tribes, until he was reduced almost to starvation. Exposure and hunger had almost brought to an end this sacrificial life. But Stanley pushed his way along from Zanzibar to Ujiji, and at last found David Livingstone in great destitution. This was in 1871.

(Concluded on page 7, col. 3)



The HERALD PULPIT

A PENTECOSTAL REVIVAL.

Rev. A. D. Zahniser

And when the day of Pentecost was fully come.—Acts 2:1.

A genuine experience in full salvation, and the subsequent steps leading into this rich grace, is the one great key that unlocks to the soul and mind practically all phases of spiritual truth. The Bible is the one Book in which God, through the Spirit, gradually unfolds to man the plan and process of human redemption. The New Testament is one of power and sublime simplicity in which the shadows of the Old Testament are ripened into glorious experiential realities, and in which Jesus Christ, the great anti-type, has perfectly met and fulfilled all the types pointing to and centering in himself.

The term "Pentecost" in the text signifies "fiftieth," and refers to an Old Testament feast instituted to commemorate the giving of the law on Mount Sinai, and points back to two other feasts to which it is vitally related, the Feast of First Fruits and the Feast of the Passover. These three sacred feasts were observed with great reverence annually in their order and relation each to the other, according to the divine direction and command, and pointed to the coming Redeemer. Our Lord Jesus Christ most clearly connects himself to these in the three outstanding events in the plan of salvation; the crucifixion, the resurrection and the baptism with the Holy Ghost, and reveals an established divine order in the process of individual and dispensational salvation.

The wrath of God had reached a climax when Pharaoh repeatedly refused to release the children of Israel from their cruel bondage that they might worship God and return to the land of Canaan. He decreed the destruction of the firstborn of every flock and family in all the land of Egypt, except those Hebrews to which he gave detailed directions through which they might escape the dreadful judgment to be executed upon their enemies. (Genesis 12).

On that memorable and awful night, according to the fiat of Jehovah, the destroying angel did his deadly work, missing the blood-marked houses of the obedient Hebrews. God thus broke the puny arm of human rebellion and humbled the heart of the haughty monarch and delivered his people from the severest servitude and most blistering bondage recorded in human history. Pharaoh fairly drove the children of Israel out of the land, and the people rejoiced to see them depart. Is it not, therefore, most fitting that God should establish this feast to perpetuate the memory of the double deliverance of his persecuted people?

On the approach of one of these annual occasions Christ celebrated the Feast of the Passover prematurely with his disciples in the upper room (Luke 22:7-20); and there,

in the shadow of the Cross, instituted the sacred sacrament of the Lord's Supper. On the same day and hour, possibly the same moment that the innocent lambs were being slain, Jesus Christ breathed his last on Calvary's hill; pouring out his life's blood he becomes "our passover," "For even Christ our passover, is sacrificed for us." Commending his spirit to the Father midst rending rocks and darkening heavens and opening graves he dies, the just for the unjust.

The Pascal Lamb Feast, with its unleavened bread, saltless flesh and bitter herbs and sprinkled blood; the crucifixion with its groans, ignominy, agony and blood represents the place, order and experience of evangelical repentance. The lamb must be killed and eaten according to divine direction before the blood could be secured or avail. Jesus Christ must be crucified and his blood be shed before he could be buried or resurrected. So must the sinner drink the bitter cup,

INTERESTING CONTRIBUTIONS FOR 1927.

The coming year Dr. Morrison will publish in *The Herald* five letters to "My Dear Bishop." They will be very interesting to our readers.

He will also publish Ten Sermons, among them "The Blood of Christ," "The Future Punishment of the Wicked," "The Ministry and Mystery of Affliction," "The Possibility of Apostasy," and other vital themes of the gospel.

Dr. Morrison will also give *The Herald* readers Twenty Chapters of his "Life Story."

He will write Ten Letters to "A Young Preacher."

In addition to these there will be much interesting matter on his First and Eighth Pages.

choke down the unsavory mess, and be crucified with Christ before he can be delivered from the bondage of sin and resurrected with Christ into "newness of life." "Whosoever shall lose (sacrifice) his life, for my sake, the same shall save it." "Scripture repentance lies at the very foundation of every real experience in grace, and is fundamental in the whole plan of salvation. Where it is deficient the whole superstructure is built on the sand of heresy and delusion." So said the sainted scholar, Dr. Godbey. As Christ of his own volition gave up his life, in like manner must the penitent sinner voluntarily lay down his life for Christ and die to the world. "For ye are dead, and your life is hid with Christ in God." "Dead indeed unto sin," "Baptized into his death," "How shall we that are dead to sin live any longer therein." *Oh for that thorough, deep, heart repentance producing death to the sinful, pleasure-loving world at the very beginning of the Christian career.*

The human body of the divine Christ was securely buried in the borrowed tomb of stone, sealed and guarded by the highest civil and ecclesiastic authorities of earth,

backed by the powers of hell. Likewise must the penitent sinner consent to be "buried with him." This is the divine plan. It is a dismal business for a man to dig his own grave, but, my brother, let the work be thorough. Dig deep and put all your idols in the bottom.

"I stood beside the dismal grave,
And back to earth my idols gave;
I vowed the world should have its own,
And I would love but Christ alone."

Though Christ was buried more securely than any man ever had been, and all the interests of the sainted dead and hope of the Christian world for all time to come were buried with him, on the morning of the third day from the Feast of the Passover and from the Crucifixion, on the day of the Feast of First Fruits, when the Hebrews were waving their sheaves and loaves before the Jewish altars, silently the Spirit of Christ from the paradise of God entered the tomb, clothed himself once more with human form and brought it forth to glorified life. He broke the Roman seal, rolled back the great stone, struck terror to the frightened, and astonished guard, chained death to his chariot wheels and rode forth conqueror over death, hell and the grave. He waved "the firstfruits of the resurrection" before Jehovah and angels and men. He defied and defeated all the combined forces of rebellious men and devils. In like manner, the soul who submits to death and burial, though the powers of earth and hell may unite to prevent it, Christ will bring forth through regeneration into "newness of life."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For as we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The new-born soul thus brought forth from death of sin into the life of righteousness will appear, as did Christ, first to himself, "Alive from the dead;" then to the disciples, (the Church), and to the hundreds. He comes to his Feast of First Fruits, waving the sheaf and the leavened loaf of his resurrected spirit before God and angels and men. With rejoicing, he drinks the new wine of the kingdom. As the Hebrews sang the songs of deliverance when the great Red Sea rose between them and their Egyptian bondage, the resurrected soul celebrates his deliverance and, with the poet sings,

"I then rode on the sky, freely justified I,
Nor envied Elijah his seat;

My glad soul mounted higher in a chariot of fire

And the moon it was under my feet."

On the fiftieth day from the Feast of the First Fruits, (Lev. 23:15), we are brought to the Feast of Pentecost, established by the direct command of Jehovah to commemorate the giving of the Law on Mount Sinai with its moral precepts and carnal ordinances. To properly impress the Hebrew people with the force of the Law, the authority vested in Moses, and to glorify his own name, God gave a never-to-be-forgotten demonstration of his divine power in connection with this great occasion. "And it came to pass on the third day in the morning, there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled . . . and Mount Sinai was altogether on a smoke because the Lord descended upon it in fire; . . . and the whole mountain quaked greatly and Moses spake and God answered with a voice."

To commemorate with giving of the Law on this great occasion, God established the Feast called in our text "Pentecost." After establishing the fact of the glorious resurrection by reliable and infallible proofs, Christ made his last visible visit to the disciples "and commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me." "Ye shall be baptized with the Holy Ghost not many days hence." . . . "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. . . . Then returned they to Jerusalem, and went into the upper room and began their "watchful waiting" in that great pre-pentecost prayer meeting. "These all continued with one accord in prayer and supplication, . . . and the number of names together, were about an hundred and twenty."

On the fiftieth day from the Feast of First Fruits (Lev. 23:15) and from the Resurrection, and fifty-three days from the Feast of the Passover and the Crucifixion, as they were entering in the celebration of that solemn feast in memory of that matchless scene on Mount Sinai when the moral law with its sacred precepts, and the ceremonial law with its carnal ordinances, "*when the day of Pentecost was fully come*," suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

When disputings and doubts arose as to what this demonstration was, the wholly sanctified, fire-baptized Peter in that first post-pentecost sermon, resulting in the conversion of three thousand souls, settled the controversy, boldly declaring "*this is that*" long promised baptism of the Holy Ghost, recently renewed by the resurrected Redeemer. "Being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he has shed forth that which ye now see and hear."

The Old Testament dispensation was nailed to the cross with Christ. The New Testament dispensation was born at the resurrection of Jesus Christ, and was sanctified at the great last annual Feast of Pentecost, when the mighty baptism of the Holy Ghost burned out "the meats and drinks and divers washings and carnal ordinances", (Rites and ceremonies), fixed periods, set seasons, "days and months: . . . new moons and sabbath days, and the sublime simplicity of the New Testament was baptized in, in-

vigorating every moral principle and spiritual truth recorded in the Old Testament. So that in this glorious dispensation we have no set seasons, no fixed periods of time, but an established order. When then is the Christian's day of Pentecost fully come? Subsequent to his repentance and regeneration, as soon as he sees his need and becomes conscious of remaining depravity and senses his glorious privilege, by the consecration of his redeemed powers to God, a full confession of the depravity of his heart, a complete abandonment to the Holy Ghost, claiming the promise of God and pleading the shed blood of Christ, by faith he receives the Holy Ghost, he comes to his Feast of Pentecost. The deep-rooted depravity transmitted by the fall is destroyed, every pulsation of the sanctified soul beats in harmony with the law and nature implanted in his heart at regeneration.

The sanctified soul has come by the divine order to his Feast of Pentecost, he has renewed vision of the Word of God, an intensified love for God and man. He is settled in his theology. Turn loose on him, if you will, the atheist, the agnostic, the destructive critic, the modernist, the formalist, the fanatic, he is fixed; while he walks in the light of God, he is fixed in God.

Spreading Scriptural Holiness.

JOHN THOMAS.



ANY believe and experience holiness of heart and life, but not many live to spread this gracious doctrine. Our beloved Sister, Mrs. C. H. Cooke, of Brooklyn, N. Y., lives for this one thing, viz., to spread the truth of full salvation, and through her prayers and efforts many have entered into the Land of Perfect Love, who otherwise would never have heard of it. She has organized what is known as the "Tuesday Meetings," which are meetings primarily for prayer, but the outcome of which is the Brooklyn Convention for the Promotion of Holiness which has just closed its eleventh gathering of saints from many states and also from Canada.

These Tuesday meetings have spread to many states and cities, so that it is now more like a large family re-union, than a convention where many meet who are strangers to each other, and it was delightful to hear from many of the victories through the prayers of the Tuesday meetings.

The Convention was held for the second time in the First Methodist Church, Brooklyn. The pastor, Rev. Dr. Kidder, having most cordially invited us, did all in his power to make us feel at home, showing that he was in full sympathy with all that the Convention stands for—cleansing from all sin through the precious blood, and the mighty Baptism of the Holy Ghost and fire.

The Convention is interdenominational in character, Presbyterians, Quakers, Baptists, Salvation Army, Free Methodists, Nazarenes, and Episcopalians, having sweet fellowship with each other, praising God in the beauty of Holiness. Amen. The Church was peculiarly adapted for such a gathering, being centrally located, easy of access, and in a part of the city where the workers could be accommodated near at hand. It had also a most convenient basement, enabling the friends to eat their meals together. Sister Magee, of Manchester, N. Y., was the blessed and capable woman whose work for the Lord was to oversee the dining-room, and this she did, with the help of a fine group of helpers from Manchester. God bless each one of them! The meals, well cooked, delicious, and graciously served, helped to make,

what to us, was one of the best Conventions we have ever witnessed.

The services began each day with a prayer service in charge of Sister Magee, at 6:30 A. M.; then what was known as the Fellowship Meeting, was led daily by Mrs. John Thomas. It was in these smaller meetings that the spiritual battles were fought and won, so that we had the assurance of victory before a sermon was preached.

Dr. H. C. Morrison was at his best; the power of God rested upon him as he preached under the unction of the Holy Ghost. Rev. C. W. Ruth conducted daily Bible Readings on Entire Sanctification, in which the doctrine of holiness was made so clear that some who had never understood before came out into light and liberty. In these days, when many speak of "Power" without purity, "Pentecost" without insisting upon the destruction of the carnal mind, and the "Old Man", it becomes more than ever necessary that we stress *heart cleansing* as the only ground upon which we can receive the Holy Ghost. Rev. E. E. Shelhamer preached some of his "Sermons that search the soul." The last Sunday we had the joy of listening to that blessed man of God, Commissioner Brengle, whose books, "Helps to Holiness," and "Heart Talks," have been a benediction to thousands, and have brought many more into the glorious experience of Perfect Love, besides showing how to retain the blessing, which is so essential. The writer will never be able to praise God enough for the writings of holy men which were the means of grounding him in the truth.

The music was in charge of Brother Yates and Sister Ruth Harris, both of whom sang in the Spirit, Sister Norberry presiding at the organ. Several times during the Convention the glory of heaven fell upon us, and some wept, whilst others shouted the praises of our precious Lord. The results were good; it always gladdens the hearts of the saints to see the altars filled with earnest seekers, who will go back to the various homes to witness in the power of the Spirit, the wonderful works of God in them. With such a large corps of workers, the expenses were necessarily heavy, but the Lord so blessed the people that every need was met, and a generous offering given towards the work of Holiness in China, of which Bro. Ruth is President.

What an easy thing it would be to have Winter Holiness Conventions in the larger cities where sectarian differences would be obliterated, Christ exalted, and souls saved and sanctified, if the people of God would get down in prayer, as they have been doing all these years in the Brooklyn Tuesday Meetings.

Oh! that God's people would get the vision, trust him for mighty things, and push ahead, where holiness is unknown, or is looked upon as an experience only to be obtained in heaven, and not on this earth, to be enjoyed all the days of our life! There are godly men and women stewards of the Lord's money who could easily finance such Conventions; holy men who are willing to preach the whole truth of holiness, then why not pray that in these last days such meetings, with the power of God resting upon them, shall be multiplied all over the land.

Let us trust God for greater things, larger outlooks, and more definite results, than we have ever yet seen. Let us pray that doors may be opened in cities where a revival has not been known for many years, and that thousands shall be led to see the truth, and believe God for an experience of full salvation which shall glorify him, defeat the devil, and bring salvation to the uttermost parts of the world.

If the dues of heaven are unpaid, then the dews of heaven are withheld.

Brother, a few scars will not lessen your gladness on coronation day.—M. L. Haney.

BEACON LIGHTS OF FAITH. (Continued from page 3)

Stanley spent nearly a year with Livingstone, urging him to return to England; but he would not leave until he had solved the geographical problems he had undertaken. Stanley and Livingstone parted in March, 1873, Livingstone promising to spend only one more year in Africa; and then pushed ahead to the Lake Bangweulu. Another year passed and no news from Livingstone, whereupon in March, 1873, a relief expedition under Lieut. Cameron was sent in search of him. In October he learned of Livingstone's death, and it was not known until a party of natives arrived at Unyanyembo with the body. He had been stricken with dysentery at Chitambo's village Ilala. The faithful watchers found him at daylight on his knees dead beside his rude couch of grass.

They removed his heart and buried it under a tree, near where his great soul slipped away from its tired tenement; and other viscera being removed, the body was dried, and wrapped, placed between a rude stretcher, so that two men could carry it. So the black servants bore the precious body of David Livingstone fifteen hundred miles, a journey lasting for nine months. Lieut. Cameron took charge of the body, and after nearly a year, over land and sea, they reached England, and this great hero sleeps among the nation's greatest men.

The question may be asked, what did Livingstone accomplish in thirty-three years of lonely traveling, suffering from fevers, hunger, and once almost torn to pieces by a lion? He added a million square miles to the map of the known world; he left believers in Jesus Christ wherever he went; his labors have borne fruit in that the cruel slave trade has almost disappeared from the earth. For one whose life was sacrificed to suffering and hardship—hunger of soul and body—no man that ever lived, more entirely placed his all on the altar of a noble ideal, than *David Livingstone*.

Soul Winning.

HENRY OSTROM.

Beaten down and snowed under with rules and regulations as to soul-winning, the person desiring to be used for our Lord is in danger of allowing no place for the Holy Spirit to work. Hence, what we have been accustomed to rate as Revivals have become so man-planned, man-manipulated and man-honoring that it has become a species of psychological-electrifying instead of newness of life and power from on high.

Let us firmly grip the facts that,

1. The Holy Spirit is the Revivalist.
2. He is here to conduct. He will not be idle. He never requires to be aroused. "The Lord added"!

3. He works before you rather than after you. Follow. Do not try to lead. Dismiss the subtle boast that you are so in earnest. He (not you) convicts of sin. He regenerates the soul.

4. He has given you one instrument to use, it is his WORD. That is his best. That will work or nothing will. Dismiss the suggestion that you might add to that and help the Holy Spirit. "Faith cometh by hearing, and hearing by *The Word of God*." Now, that is how it is done. It is by hearing. And what must be heard is God's Word. Do you not see that all these remarks about not liking the teaching that the blood of Christ alone avails are absurd? Only God could know how to deal effectually with our sins, to completely deliver us from them, and only *he* could tell how. And he has told us how in his Word.

5. No compromise with sin! No glossing it over! But, at the same time, not omitting to make plain that Jesus completely bore our sins. Keep clear of the Roman

Catholic suggestion that any man can add a feather's weight to the finished redemption in Jesus' blood.

6. Do not start the sinner *doing*. Start him *receiving*. He is first of all to reveal his repentance by accepting a gift. "The gift of God is eternal life."

7. The babe in Christ is not a full-grown man. But he is in Christ, though a babe. That done, you are not to be seen. The soul and the all-sufficient Savior have met.

Report of National Convention At Plattsburg, N. Y.

FOR more than 25 years, commencing with D. F. Brooks, B. S. Taylor, George J. Kuntz, and other warriors of the National Holiness Movement, Northeastern New York has been the scene of many hard fought battles. In a peculiarly Providential way the doors of the largest Protestant church, the First M. E., of Plattsburg, Rev. J. A. Perry, pastor, were swung wide this fall for a National Holiness Convention, November 2nd to 7th, under the leadership of President Joseph H. Smith. The meeting opened auspiciously on Tuesday evening. Although it was election day and rain had fallen all day, a splendid and responsive company of holiness people from different denominations had gathered to welcome the Convention party consisting of President Joseph H. Smith, J. F. Knapp, of Cincinnati, and Alvin Young, of Northville, N. Y., the singer. The pastor, after cordially welcoming the workers and friends, turned the church over to the Convention for the days that it was to continue. Among those on the platform at the opening were Rev. Sumner, President of the Clinton County Holiness Association, and Chaplain Southard, of the local U. S. Army Post. Brother Smith preached a strong message concerning the Holy Spirit, the one subject in the Bible, he said, greater than Holiness. A goodly number gathered about the altar and some expressed a definite desire for a definite experience.

Wednesday's sessions were greatly honored of God. Brother Smith's "School of the Prophets" opened with more than a score of "scholars" attentively listening to the exposition of the Word. Prayer, testimony and praise services all gave evidence of a rising tide. In the afternoon Brother Smith preached from Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together." In the evening Brother Knapp spoke of the Scriptures as the basis for the truth which we as holiness people represent. Between ten and fifteen gave definite expression to soul hunger for full salvation. Conviction and interest were deepening as was evidenced by a marked increase in attendance over the opening night.

On Thursday there was further progress. The splendid auditorium of the church, adequate for great congregations, began to be comfortably filled. On Friday was the Mid-Week all-day session of the Convention. In the morning a splendid service of prayer lasting an hour was followed by a short sermon by Brother Smith. In the afternoon was the People's Testimony meeting. The saints had gathered from Mooers, Mooers Forks, Chazy, Champlain, Saranac, Altoona and other places of even more far distant. There were many testimonies, all definite and demonstrative of genuine second blessing holiness. Brother Smith's message followed. It was characteristically expository and lucidly illuminating. At night Brother Knapp preached, choosing the "Blood of the Lamb" for his subject and quite a number came forward for pardon or purity.

Saturday, owing to previous engagement of the church for a denominational gathering, the meetings were transferred in the afternoon and evening to the Baptist Church across the street where the greatest liberty was granted and gracious altar services crowned the message. The usual alternation of the workers prevailed except that in the evening, Lawrence Reed, of Damascus, Ohio, a Spirit-baptized and eminently successful evangelist who was laboring in the vicinity, coming as a visitor was prevailed upon to preach. His subject was holiness, and his exhortation was unmistakable in its emphasis and fruitful in its outcome. Among those claiming salvation were two upstanding soldier boys from the nearby army post. The Chaplain had actively announced and supported the meeting.

Sunday proved to be a glorious consummation of all that had gone before. The attendance at the morning meeting was largely representative of the local church members. Brother Smith's presentation of holiness as Christian perfection was never more unctuous or concise and practical. The congregation was unmistakably moved, prejudice was broken down, Jesus was magnified and though time was limited the pastor's request for a definite testimony of spiritual hunger met a ready response. Brother Knapp and Young addressed the large Sunday school which was divided into two sections for this purpose. At the afternoon mass meeting, Brother Smith made a splendid presentation of the work of the National. Following this, Brother Knapp preached about "Triumphing Grace in Christ" showing the triumph of Christ in his own life on the earth, in the life of the world, in the glowing prophecies of the future and in both the experience of notable saints in the past and in the preacher's own personal experience. About a dozen persons knelt at the altar with glorious results.

At 7:30 the best attendance of the day greeted the evangelists. In addition to the music under the direction of the regular choir, Brother Alvin Young conducted the congregational singing, and himself rendered with deep feeling, "The Ninety and Nine." Brother Smith's message, especially emphasizing the "Power of the Holy Ghost," was received with profound attention. He spoke of this power as manifested in *resistance* to evil, *performance* of good and *endurance* of temptation and persecution. He closed with a simple incident from his own ministry fully demonstrating the forceful influence of a holy life. A blessed altar service with ten or twelve seekers, nearly all of whom claimed the victory. The Methodist Church of Plattsburg was left by the Convention in what to the spiritually-minded is always a delightful embarrassment—a revival on their hands, what would they do with it? To sum up, the door was opened to the preaching of a full salvation in a place long closed against it; by the presentation of the truth, a favorable impression was created and the prospects are especially bright for the further enlargement of opportunity and increase of interest in a full gospel in this field.

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REPORTS FROM SOUL WINNERS

A REPORT OF OUR SUMMER'S WORK.

It has been our privilege since last May to be in many of the largest camp meeting centers, and to be co-laborers with God. As we reflect, we realize that another chapter has been written and a new record made, and we feel that God has been our guide in all things. How wonderfully he has watched over our lives, protected us in travelling thousands of miles and, notwithstanding the heat and changes, God has kept us in perfect health to fight the battles with him.

Our work started with a meeting in Pittsburgh, then on to Cincinnati, Oskaloosa, Coshocton, North Reading, Mass., Sebring, Ohio, New Albany, Ind., Mt. Vernon, Ohio, (Camp Sychar), Alexandria, Ind., for the assembly, Circleville, Ohio, and then to Wichita, Kan. In each of these places it was our privilege to work with men who have been called to preach and to win souls, and they have been true to their calling. The men of the camp meeting boards surely pushed the battle with us, as well as the people who came in to enjoy the feasts.

God wonderfully anointed our heart to preach the gospel and the unction of the Holy Ghost was upon us. In these days when evil prevails as it does, a minister is called upon to preach the unsearchable riches of Christ that souls may see themselves in the light of the gospel and come to the cross for pardon and for the sanctification of their hearts and lives. God has not only marvelously led us, guided and protected, but blessed in the preached Word. It was wonderful to see strong men and women weep their way to the altars, and the large army of young people find God in saving and sanctifying power. We who are the Lord's must know how to prevail in prayer for lost souls. This has been undoubtedly, one of the greatest years in our ministry. The Lord has never been more mighty in the Word than this year. Our book, "Christ Exalted," which is now off the press, has had a good sale and we have received some fine letters of commendation upon it from Dr. R. T. Williams, Dr. H. C. Morrison, and Rev. Joseph H. Smith.

The meeting for the women and girls was most interesting. There were from 400 to 800 women and girls present. It is high time that the mothers be informed of the evils and the tide that are sweeping out our boys and girls, also that our girls know how to meet the conditions of the day, not only in the home, but in the schools, in social activities and in the business life, as well as in the Church. As sin abounds on every hand we feel too little has been done for the girls. Many of the girls from our best families need help. God not only helped us to aid them, but to instruct, and to pray with many until the victory came into their lives. God will see us through if we will put our trust in him. Our future homes, Church and Nation depend upon our present young people, and nothing should be spared to enlighten them, and help them on to God. Satan leaves his mark on the lives of all, but God comes upon the situation with salvation. He does not fail. Truly he has answered prayer.

As to our own testimony, we know without a shadow of a doubt that Jesus saves and sanctifies us now, and that our faith is centered in him who changeth not. No matter how conditions may change around us, it is wonderful to just rely upon our "Christ who is the same today, yesterday and forever."

Dr. and Mrs. C. H. Babcock.

REPORT OF REVIVAL MEETING.

It was my good pleasure to assist Rev. F. M. Lucas, pastor of the Elliott's Hill M. E. Church, South, about four miles from Lexington, Va. The church was needing a real revival, and the Lord blessed our efforts there. There were a number of seekers at the altar, and eight united with the church at the close of the meeting. During this meeting the folks who attended the meeting read 1250 chapters in the Bible.

This church is located not so far from the birthplace of Bishop Wm. Taylor, the great Missionary Bishop of the M. E. Church to Africa. He had preached in the Elliot's Hill church. While in the meeting it was my delightful privilege to be entertained a part of the time in the home of Mr. Harry Lee Morrison, a cousin of the William McCutcheon Morrison, for twenty years a missionary to Africa. I found Bro. Lucas a good pastor, and his people were very hospitable. The bad roads hindered some from attending, as the church was about a mile from the Lee Highway, but the attendance was fairly good. Blessings on the good people there.

I have a couple of meetings in Rockbridge Co., Va., next summer. Mrs. Swanson will be with me as pianist and singer, and we would like to hear from any pastors in Virginia, West Virginia, or Maryland, that would like to have us help them in a meeting next summer. The prayers of The Herald family will be appreciated that we will be kept humble, and busy in the Lord's work. Address me, Box 239, Wilmore, Ky.

F. D. Swanson.

DETROIT, MICHIGAN.

This is my fifth series of meetings in the city of Detroit since last December. Ferndale Evangelical Church, Ninde Methodist Church, Grand River Ave. Evangelical Church, Bethlehem Methodist Church, and now at the big Salvation Army Citadel which is located at Michigan Ave. and First St. We are glad to report that the Lord has given glorious fruitage in all these campaigns. Detroit is one of the greatest industrial centers in the world. It is one of the most needy cities to be found anywhere. I have seen

more drunken men and women here than I have seen in all my travels the past five years. Being so near to Canada more liquor is available than almost anywhere else. The officers of the law find it almost impossible to keep the smugglers from getting it across the border. Of course, many of said officers keep their eyes closed on purpose. Oh, how we need world-wide prohibition. What a curse strong drink is. Light wines and beers would damn the country beyond repair. The decent and God-fearing people of the country must see to it that wicked law-breakers are defeated in their hellish schemes and plans.

At the close of this campaign we go, the Lord willing, to Wichita, Kan., where we hold a meeting with the good pastor and folk of the Calvary Methodist Church, and then we head for Los Angeles and home to be with the loved ones for the Holy Christmas time. From the time we left home until we get back it will be fully five months. But so it goes in the life of an evangelist. "The good work must go on and on."

George Bennard.

CHARLIE TILLMAN IN ARKANSAS.

I feel confident that you will allow me space to express to my hundreds of friends who are Herald readers, something of what I would like to say to them, as is found in "Revival Seven," No. 50. These words came to me while in a prayer of thanksgiving for the true friends God has given me, and although this is dedicated to one of his saints, Sister Garbutt, of Valdosta, Ga., yet a host of others were in my mind as I wrote it:

I'll not wait until the death dew
Is settled on your brow,
To tell you that you've helped me,
You must let me tell you now.

You have helped me by your praying,
And your prayers will help me win
In my trials and temptations,
In this world so full of sin.

There are those who here will witness
As I run the Christian race;
You must pray that I be given
Ev'ry day supplies of grace.

You must keep me on your prayer list,
And pray for me each day;
Pray that I may never falter
As I journey on my way.

To me you've been a blessing,
You've remembered me in prayer,
You may look for me in Heaven,
I will meet you over there.

Many a broken heart has gone to the grave for the want of a few kind words of appreciation.

Many a dear old saint, ministers of the gospel, sits in loneliness after having worn out their lives for others, who would appreciate a word of thanks from those he loved so much and served to his best ability. Many a precious old mother who has suffered and sacrificed for her children wonders why they do not even write to her. Many an old father who has stunted himself in order that his children might get an education and a start in life, waits in vain for a word of appreciation.

At this writing, daughter and I are engaged in our second meeting since leaving home. Closing in Elaine, Ark., with Lovick P. Law, one of our general evangelists, and beginning here in Helena, Ark., the next night. We find the Methodist pastors at both places, Rev. Charles Bumpers, of Elaine, and Rev. P. Q. Rorie, of Helena, fine, true yokefellows. We will close here Sunday night and return home to resume some very important book work.

Charlie D. Tillman.

TROY, OHIO.

I closed a four-weeks' revival with The Church of the Nazarene, Troy, Ohio, Rev. Millard R. Fitch, pastor, Oct. 31. The consensus of opinion is that this has been the very best revival for some years in this church. The one outstanding feature was the people prayed through. Twice during the course of the meeting, the Lord came into the program so manifest that there was no need of sermon, but the people came to the altar and prayed through. Not less than four times the power of God settled down on the services so signally it looked like the old Methodist Revivals we now read about in the early days of Methodism. The last Sunday morning God came into the heart of a fourteen-year-old girl that had been gloriously saved and sanctified during the course of the meetings, and she began to pray, and such a prayer I have never heard from the lips of one so young; this was followed by a testimony by the same girl, and then they began to come to the altar and such a scene only reminded me of the time when the great Wales Revival broke out through the instrumentality of a young girl.

As some of the leading members expressed it, "This revival is the deepest of any of its kind because the people that came to the altar were not jerked up, but were permitted to pray through." I am convinced that "Prayer changes things."

I began Sunday, Nov. 7th, with the Southside Nazarene Church, Indianapolis, Ind., Rev. Bashore, pastor, and expect to be with these good people three weeks. Will be glad to hear from any wanting meetings for December or January.

R. F. Whitehurst.

Wilmore, Ky.

ANOTHER SUCCESSFUL YEAR FOR THE MASTER.

We have been appointed Conference Evangelist for another year. Last year we held thirteen great revivals in which hundreds have either been reclaimed, saved or baptized with the Holy Ghost, and hundreds have united with the church.

Our last revival was at Chestnut Hill on the Smithland Circuit, where the Campbellites were very strong and owned a half interest in the church. Our people were much discouraged, feeling it almost impossible to have a revival under the circumstances, but we preached the old gospel, prayed and did personal work—praying from house to house. Our congregations were large and great conviction came upon all.

The Baptist Church united their efforts with us in the most beautiful way. Both churches got reclaimed and we have never seen better personal work done than by these two churches. The Holy Ghost came mightily upon the congregation and many of the saints shouted. Thirty or more will join the two churches as a result of the meeting. One brother said in his testimony, "When the meeting began they all looked like giants, but now they look like grasshoppers."

We have some open dates now as well as later on. We are making out our slate for the conference year. We are willing to help any one who wants a real revival. We go anywhere, do the work, trust the Lord and the people for the money. Anyone wanting us between now and next Conference, write us and we will see if we can slate you.

Robt. Johnson and Wife.
Vine Grove, Ky.

ASBURY COLLEGE AND THE SUNFLOWER STATE.

Even though Asbury College is one thousand miles from Kansas, it is making a worthwhile contribution to that state. In the first place, many ministers in Kansas had their college training in Asbury. In the Southwest Kansas Conference one minister out of every nine is from Asbury College. The Rev. I. M. Hargett, of Grand Ave., Temple, of Kansas City, is an Asbury man. Further, one student out of every sixteen enrolled in Asbury College is from Kansas. We give here a statement from one of these students—"What Asbury College means to me." "Asbury College is doing two things for me; it is widening my intellectual powers, and it is deepening my spiritual life. When I was ready for college I desired a school giving a high grade course of instruction and which was also permeated with a fervent spiritual atmosphere. I have found Asbury to be that school. Her standards are A-grade both in education and spiritual culture. Through association with her consecrated faculty and her unusually spiritual student body, I believe I have the best opportunity in the world to prepare for a life spent in the ministry."

W. Blythe Whealy, Class of '28.

Another great contribution made by Asbury College to Kansas is through her evangelistic force. Many of the most effective evangelists in Kansas are Asbury men. The great pulpit orator, Dr. H. C. Morrison, the Maitland Brothers, Dr. Andrew Johnson, Evangelist J. B. Kendall, O. H. Callis, and others whose labors have been felt in the great western state, are examples of the truth of the above statement.

Again, the Missionary note sounded from Asbury College, has helped to stir Kansas. The great addresses of E. Stanley Jones, and Bishop Fisher are outstanding messages in Kansas for their fervor and information.

But Asbury is a world school. Her students are from thirty-nine states and six foreign countries, and her missionaries have touched and blessed practically every foreign land. Don't be afraid to invest in this great institution; for in this Modernistic age when so many schools are honeycombed with infidelity, Asbury stands as a city set upon a hill that cannot be hid.

Jas. J. Ballinger,
Former Asbury Student.

You Will Say The Same Thing

When you have read it. A customer in New Jersey writes: "I have read the book which I have just received, 'Beautiful Girlhood,' and have truly been benefited by it. In fact, I like it so well that I am enclosing \$2.00 for two more copies to give to friends for Christmas. I can truly recommend this book to the girls of the 'teen' age."

We do not know of another book along this line that is so full of guidance and encouragement to girls from opening flower of girlhood to the full blown rose of womanhood.

Don't let this Christmas season pass without giving at least one copy to a girl or young lady of your acquaintance. Price, \$1.00.

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Bishop H. M. Dubose	

(Continued from page 1)

Do not misunderstand me. She was full of holy courage. She stood fearlessly for the Bible, for Christ and full salvation through the merits of his death and resurrection. She did not for one moment approve of wickedness of any kind, but she was full of love and the patience and long-suffering which accompany Perfect Love. She told me of her gracious experience. She had been an invalid, bed-ridden for seven years. She had learned the lesson of perfect submission to the will of God, and her heart had been cleansed from all sin.

One evening it occurred to her to pray for her body. She suffered fearfully from an affliction of the spine. She had severe headaches. She was fond of her Bible, but if she read much it brought on these severe headaches. So she prayed, "Lord, I long to read my Bible. I must lie here confined in bed and I know as great a God as thou art thou canst relieve my head of pain, and I am going to read my Bible and trust thee to save me from headache." She was comforted with the simple faith, read on, had no headache. It made her very happy. Just before falling asleep, she prayed the Lord to heal her spinal trouble which had made her unable to walk for a number of years. She had to be lifted to a reclining chair in order that her bed might be made up and her bed-clothing changed. She prayed for healing and fell asleep in peace. She awoke next morning well, got out of bed, dressed, walked some distance and prayed for her old Catholic neighbor who was on his deathbed. The preachers and people of Stanford heard that Mary McAfee had been healed. They went down to her toll-gate cottage by hundreds. I suppose, from reports, a thousand people visited her that day. She bore humble witness to the wonderful work the Lord had wrought in her soul and body.

All the people in and about Stanford knew Mary McAfee. She lived and loved and labored and witnessed for twenty or twenty-five years after her wonderful sanctification and healing. She impressed me profoundly. When my preacher friends would visit me we would walk down to the toll-gate and ask her to tell her experience, and we would weep as we heard her magnify the Lord Jesus. She was salt and light in that community. Her testimony and life powerfully influenced and created in me a hungering and

thirsting after righteousness. When she died, many years ago, her friends sent for me and I went over and preached her funeral sermon. Her influence had gone out afar. Brother W. W. Hopper had traveled five hundred miles from down in Mississippi to sit at her feet and learn the lesson of full salvation. He was sanctified under her teaching and instruction and was a faithful and fruitful preacher of full salvation for many years. The influence of that humble, holy life, in the little toll-gate cottage, on the Crab Orchard Pike has touched many thousands and been felt across the oceans. I have gone back to Stanford and assisted in several revival meetings which have been graciously owned and blessed of the Lord. A few years ago I went back and preached at the dedication of their beautiful new church. I never miss an opportunity to spend a Sabbath or an evening in the Methodist Church at that place. My old friends are all gone. I go out to the cemetery and walk among their tombs with a swelling, longing heart and the blessed hope that I shall join them in the not very distant future on the golden shores, and lift with them our songs of praise to him who bought us with his own precious blood.

(Continued)

A GREAT FEAST FOR THE HERALD READERS FOR 1927.

We are arranging to make The Pentecostal Herald more interesting and profitable to its readers for 1927 than ever before. One of its fine features will be FIFTY GREAT GOSPEL SERMONS from strong gospel preachers. These sermons in book form would make two large volumes, selling at \$1.50 each, twice the price of the paper. Do not fail to renew your subscription and thus get all of these sermons.

Ten Reasons for

Pastoral Evangelism,

REV. C. F. WIMBERLY, D.D.



HE Gospel is, first of all, a message of hope to lost men. We may build our religious institutions, endow them, and secure the best facilities—all for what? Whether it be eleemosynary work of the church—founding colleges, hospitals, or seminaries—the *big objective* of the church is the salvation of the lost. When all the money and energy have been invested, and no trophies won for whom Christ died, the externals may scintillate with brilliant intellectualism and architectural glory, gaining commendation from high authority, but the whole scheme is a gigantic failure—making angels weep, and devils rejoice.

2. The pastor, as God's ambassador, should seek first of all, the supreme work of the Gospel—bringing men to a saving knowledge of Jesus Christ. A soul-saver is the highest expression of the finest fine art. We may become expert sermonizers, and theologically sound, loyal servants of an ecclesiastical program, but if no hearts are made penitent and broken on account of sin under our ministry, our "prophecies in thy name, and in thy name cast out devils, and in thy name done many wonderful works" will hear in the end, "I never knew you."

3. The pastor is, or should be, called of God to deliver the Gospel messages of hope to lost men. He is the retainer of the oracles of God. Twelve months in the year he stands between the living and the dead; the climacteric periods of his ministry are when—Sunday after Sunday—or at special seasons, he may focus the redemptive doctrines upon the consciences of his hearers. When the Holy Spirit separates a man to this sacred office, it is not alone for cultivation and inspiration (while these are im-

portant); but he is to transmit God's message to the hearts of the lost.

4. The pastor knows, or should know, the spiritual needs of the community better than a stranger. He is a shepherd, and should know personally, the communicants and non-communicants of all classes. The pastor, therefore, who has a passion for the lost,—and if his call to the ministry is genuine he will have a passion—there is no man in a better position to reach the people than he. This, of course, presupposes that he has cultivated the evangelistic gift. It is a serious mistake for any man in the ministry to feel that he is not mentally and spiritually qualified to lead in special services for a visitation of divine grace.

5. The pastor has, or should have, the confidence of the people. The evangelist can do but little in a community until he gains the good will and confidence, not only of the congregation, but the "outsiders." An impersonal gospel will have its effect; but a gospel of sympathy and understanding of their needs, with their viewpoints, gives the pastor access in a way scarcely possible with a stranger. People have many mental twists, which are not morally wrong, and the man who goes in and out among them all the time is familiar with conditions, socially and religiously, not possible with a stranger in the same degree.

6. It is a mistake for any man with a gospel call on his soul, to feel that his "call" does not embrace the message of salvation to the lost, not in generalities—but pressed for decision now—"the day of salvation." The evangelistic passion is not excluded from the office of pastor; there are men with pre-eminent qualifications for arousing and stirring a community, but there are not "tricks in the trade" beyond the reach of man with intelligence enough to prepare and deliver a gospel message. Is there not a difference in the gifts of the pastor and evangelist? Yes, and no; the evangelist delivers a series of sermons—the ones he has preached a hundred times—from which weak points have been eliminated, and fresh illustrations added. Such is the difference with him and the pastor, the pastor cannot do this line of preaching, as he is before the people several times a week all the year.

7. The pastor who cultivates the gifts of evangelism, enlarges his sphere of usefulness many fold. Not only is this true in his own charge, but there will be doors opened to him continually in other fields. His labors will not be limited to his own pastorate. The pastor-evangelist has many advantages, over the evangelist, even in the same line of work: he is familiar with every phase of pastoral problems—things that can be learned only by experience.

8. There is a peculiar joy in seeing salvation come to a people, or to an individual, under one's own ministry. When we see the Holy Spirit honor our messages, and see men and women brought to repentance and faith, there is no duplicate for it. The pastor who depends upon others throughout a long ministry in bringing definite salvation to his pastorate, has robbed himself of a keen satisfaction, which has no compensation in any other phases of success. We feel a nearness to the forgiving Christ, when working at the altar with the slain of the Lord through our own preaching, not to be found elsewhere.

9. When a clear evangelistic note is sounded in messages of a pastor, every other interest of the church will prosper. The impact of our responsibility before God, in relation to sin, and the merits of the Atonement, is the greatest appeal of human life. There is not a religious interest that may not be conserved by the eternal issues involved by the proclamation of the plan of redemption. The pastor who wishes to conserve his various causes, can do so in no better way than to be explicit as an evangelist-preacher.

10. The Holy Spirit will honor in a much larger measure, the evangelistic sermon, than any other. Every pastor should covet the best gifts, and allow the blessed Spirit to do his full office work through him: viz., convicting the world of sin, of righteousness, and of judgment. Then it is in the atmosphere of revivalism, that men are called to preach. The pastor ought to desire himself multiplied in the harvest field; the cold, formal churches do not furnish candidates to the ministry and the mission field; they come from the heart of the spiritual mother that is in travail for the lost. No greater honor than for boys and girls to be called to life service, and the pastor should covet such an honor.

FINANCING THE REVIVAL.

REV. J. M. GLENN, D.D.

FINANCING the Revival" is a matter which vitally affects both the evangelist and the people to whom he ministers. Indeed, its manner and spirit may be the determining factor in the success or failure of the meeting.

By every token of moral and spiritual obligation "the laborer is worthy of his hire"; but when it comes to pass that the "hire" looms so large in the mind of the evangelist that an intelligent and liberal people are impressed that this is the goal to which he is pushing, the Spirit is grieved, meager results will follow, the office of evangelist will be brought into disrepute, and the way made harder in that community for future revival and evangelistic campaigns if, indeed, it is not closed altogether.

Again, when the evangelist has poured out his soul in efficient and unselfish intercession and labor for a mighty spiritual awakening, and through the selfish manipulation of the pastor or the blighting stinginess of the people, the offering is not such as to express their grateful appreciation of the service rendered and the blessings received, the Spirit is as certainly grieved as in the case of the "dollar-marked" evangelist; the Lord's workman is hampered, and like the seed which fell among thorns in the parable of the sower, any good which may have been done is soon choked out by the springing thorns of the love of money.

Since "Financing the Revival" enters so powerfully into the results of the meeting and the future of evangelism in this country, certainly we should know what it means to "Finance the Revival." The money to be raised naturally divides itself into two funds: First, the incidental fund, which includes advertising, lights, fuel, song books and any other incidental expenses, such as suitable entertainment for the evangelistic party while in the town, the renting of a tent or hall, or the building of a tabernacle when the meeting is to be held outside the church, etc., depending on the size of the program.

The second fund is the remuneration fund, and is for the evangelist and his helpers. How much it should be will prove a varying sum. No uniform amount can be named for evangelists and their parties any more than could be done for physicians, lawyers or pastors. Because their capacities and conditions are different their needs and remuneration will be so. The following figures may help us to arrive at some conclusion as to what may be regarded as "Proper Remuneration" for the evangelist and his party: In these days of high cost of living, a good evangelist, if in the pastorate, would receive a salary anywhere from \$3,600 to \$10,000 a year. Add to this amount the value of his parsonage rent which he receives free, and the many perquisites coming to a pastor which do not come to an evangelist, and the

total average remuneration of the pastor is from \$5,000 to \$15,000 a year. Certainly a minister with marked evangelistic gifts and furnishing does not wield a less influence for good in a community than the pastor, or leave less abiding results of his labors. But to receive equal remuneration, he must hold an average of twelve meetings a year, and receive an average of \$450 to \$1250 for each meeting. In addition to this, he has large traveling expenses, and it would not seem unjust that his travel one way to a meeting should be paid out of the incidental fund.

As to the method of raising the finances for a meeting, a capable committee should have charge of the matter. They should make in advance a careful budget of incidentals and through the nightly collections and the first two Sunday collections, except the regular envelope collections on Sunday, raise every dollar of it, seeing that no part of the remuneration fund is applied on incidentals. Three or four days before the meeting is to close, envelopes for evangelistic help, plainly marked as such, should be carefully distributed, seeing that everybody has one. Fix as a definite time for handing them in, the last Sunday morning of the meeting. The Finance Committee together with the pastor or pastors, should tabulate the results. If they are not what, under the conditions, would seem a just remuneration, a little personal work on Sunday afternoon by the right people with the right people will make it so, and these worthy servants of the church will go to their task unhampered by financial embarrassment and the church will be blessed of the Lord and with a good conscience in having done the square, brotherly, religious thing.

ASBURY COLLEGE.

Z. T. JOHNSON, A.M.

SOCIAL LIFE.

THE social life of Asbury has many interesting and elevating phases. Here, if anywhere, a school advertises its real character. When the strenuous tasks are over and the time of relaxation comes the "let down" will reveal whether the precepts of the college are abiding or merely idealistic. If that be true, we believe that Asbury will be found thoroughly practical in every phase of its activity.

The boys are under a capable dean of men. He has in his care, not only the interests of the school, but the personal interest of every boy. They find in him a friend to whom they can go for advice. He will gladly help them, and does give them practical suggestions on nearly every detail of college life, from that of moral behavior to that of where to buy the best clothes. Associated with the dean in this work is a monitor who has charge of each dormitory. These men see that proper hours are kept, that boys stay in their rooms during study hours, and that the ordinary regulations of the school are met.

The girls are under the supervision of a dean of women and her assistant. They find in these matrons friends to whom they can go for advice and confidants in whom they can put their trust. They likewise have their rules and regulations. They are not permitted to leave the campus without permission, or to go into town without a chaperone. They are like one big family in their commodious dormitory.

In the dining room the best manners of social etiquette are taught. From time to time talks are made in which practical suggestions regarding table mannerisms are given. There are certain evenings in each week when special friends may sit together. At other times the boys and girls eat together just as in any home. The result is that

the dining room is one of the most pleasant spots on the campus. Jollity and good will seem to radiate from it.

The rules for visiting among the boys and girls are simple, yet sufficient for their proper behavior. In general, the boys may visit the parlor in the girls' dormitory on Saturday evenings. The matrons, of course, keep a motherly eye on them. What a picture that is! Nearly every settie holds an interesting couple. What a time they have! How much better that is than dim lights on a campus, no matron to interfere, and laxity of rules to permit most any kind of flirting. Asbury is not that kind! The young people also have certain times when they can go walking together under chaperones. This is generally on Mondays when there is no school. They form groups and take hikes to High Bridge, or Brooklyn, or the Boys' Scout Camp on the Kentucky River, etc. In this way they have the advantages of social contact and at the same time enjoy the benefits of healthful exercise.

The "Asbury Spirit" pervades every party and social gathering. From the night of the first week when the "get acquainted" meeting is held on the campus to the last supper of the Collegian and Asbury staffs in May everything begins with prayer. God is not left out of the social life of the students. Compare that with a school that the writer attended where no social function was complete without dancing. Weekly hops were all the rage. Evening dress for the men and evening "undress" for the women was the order of the occasion. Thank God for the "Asbury Spirit."

Now you can readily see why the students come to love Asbury as they do no other school. That is why its old students always revere it. That is why Asbury men are distinctly marked. One preacher said, "Wherever I go, I know when I meet an Asbury man." A certain bishop said, "We want more Asbury men for India. They know how to face difficult tasks without murmuring." With a social life that is shot through with the spirit of real Christianity, and with the consciousness of God's Holy Spirit ever kept before them, it is no wonder that in every-day living the loyal "Asburian" learns to meet trying situations without complaint. Thank God for Asbury!

Notice!

We are giving our readers this week two splendid articles that should have gone in the Revival Number, but owing to lack of space and belated mails we are giving them this week. The one by Dr. Glenn on "Financing the Revival" is very practical and workable, we believe. Dr. Ostrom always has something worth while and inspiring. Don't fail to read both of these timely and helpful articles. Don't fail to read Dr. Wimberly's "Ten Reasons for Pastoral Evangelism."

People will talk about Christ. He cannot be hid, and when people talk, some needy soul is sure to hear, and come.

The Faith of the Little Shepherd.

By Grace Adele Catherwood.

A story of little blind Bartimæus in whom is born a great faith in the presence of the Christ child lying in the manger. This faith abides through the years, until Bartimæus again meets the Christ in manhood. Here is a sublime and solemn moment. The Savior is portrayed with such stately vividness in the New Testament, touches the leaden eyelids of the shepherd and bids him "Go thy way; thy faith hath made thee whole."

The reading of this story will cause deep emotion and will help one's faith.

The book is beautifully printed and bound, with a gold and blue jacket, an appropriate cover design. Price, \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

OUR BOYS AND GIRLS

ABOUT TWO LITTLE SISTERS.

Dear children, let me tell you something about two little girls which occurred in a Christian home with which I am very intimately acquainted. One evening one of them was found crying in bed. Her mother, on asking her why she cried, received this answer: "I am afraid I was not as good during the day as I ought to have been. I asked Jesus to make me good and to give me a clean heart. Will he do it, mama?" And as she was assured that all true prayer was answered, her face brightened up and she soon fell asleep. At another time, as the mother entered their room, she found one of them, about seven years of age, on her knees praying. After she arose her mother asked if she had not prayed. She replied, "Yes, mama, but sister forgot to pray, and I thought I would get up and pray for her." Was not that a thoughtful and beautiful act? You remember the Bible tells us to pray for one another.

A. W. Orwig.

Dear Aunt Bettie: Scotland greets America! I am a wee bit laddie from a town on the banks of the River Clyde made famous by Sir Harry Lauder in his song "Roamin' in the Gloamin'." I have been an earnest reader of *The Herald* since coming to the U. S. A. some three years ago, and not until tonight did I discover the fount of joy on page ten. I would like to join your circle, Aunt Bettie, and so get acquainted with American cousins. I am a Presbyterian, but still we all strive for the one goal in life and it is surely a hard job and one must fight all the time. I know I can learn lots about the U. S., so I would like to receive letters, which I will answer by return mail. I will be glad to reply to any questions about my native land, Scotland, the penalty for such being that the cousin writing will answer my questions about America. That is fair, Aunt Bettie, is it not? I am twenty years old and a regular Scotchman. Regards to all my cousins and best wishes to *The Herald*.

Bob L. Law.

3040 Lincoln, Detroit, Mich.

Dear Aunt Bettie: I don't want to take up too much of your valuable space in *The Herald*, but as you were so kind to print my letter some time ago, in the interest of the missionary work for Mt. Carmel School at Lawson, Ky., I felt led to write again along this line. The readers will remember I was asking them to co-operate with me in a "linen shower" for the school. I trust there are a number who have already joined me in my plan and are beginning to send nice boxes of linen to the school, such as sheets, pillow cases, towels, and table linen. I wrote to Miss McConnell and told her of my plan of having the "linen shower" and I will give you a quotation from her letter I received in reply.

"The linen shower will be a great addition to Mt. Carmel supplies. This year during camp we found that our sheets were inadequate. May God bless you richly in your brave endeavors to help Mt. Carmel."

I want to say that I have never had the opportunity of visiting this school and have never had the pleasure of meeting Miss McConnell, but when I first began reading of this work in *The Herald* I felt strangely drawn by the Spirit to do something to help such a noble work, and I felt like there were hundreds of women and girls who would have such a desire if there was some plan put before them that they could take a part in. That was what prompted me to ask your co-operation in a "quilt drive" a year ago and also in a "linen shower" at this time. You will remember this school is in an isolated district of the mountains where the children had never had an opportunity of church and school, and it is owned by the Mountain Missionary Society of Asbury College. So you may know this work is really of the Lord and is being carried on by consecrated, Spirit-filled workers and everything you may send to the school will be "laying up treasures in heaven." For the benefit of the children who read page

ten, I am writing you this message to ask you if you would not like to "lay up treasures in heaven" by taking a part in the "linen shower"? So I am going to give you a plan. It is this: The Christmas holidays will soon be here and let's you and me see if we can't make it one of the most joyful Christmas we ever spent. I want at least one hundred boys and girls to send me 5 or 10 cents to buy sheets for the school. Suppose there were one hundred of you who would deny yourselves of something and donate 10 cents it would be \$10. Just think how many nice sheets that would buy for Mt. Carmel school. I could buy the sheeting by the bolt and make them and send them to Mt. Carmel by parcel post and Jesus would be pleased with our efforts and we would really have a joy come into our hearts that we were laying up treasures in heaven. Listen, children, I want to tell you of one little boy who gave Jesus five barley loaves and two small fishes, and he took them and blessed them and fed a multitude of five thousand. Read St. John 6:14. His disciples thought the five loaves and two small fishes wouldn't amount to anything among such a crowd, but after Jesus took them and used them in working a miracle they were sufficient. So it is in our lives; at times we have a desire to give to Jesus, work but we have so little of this world's goods we fear that we can't do anything to bless humanity. So, this is why I am going to bring this plan before you even if you only have a few cents to give to the work at Mt. Carmel, by the time Jesus puts his blessings upon it we can't tell what great things can be done. Let's not disappoint Jesus in the needy work at Mt. Carmel. What we do let us do quickly. I am going to expect you to co-operate with me in this and I will assure you every penny will be used for the "linen shower." Let's get the linen to Miss McConnell before Christmas and see what a blessing it will bring to our hearts.

Mrs. Alma Hurst.
Yellville, Ark.

Dear Aunt Bettie: May we—Mother Wolford and I—have a seat with you? Mother Wolford is some seventy years young and she is a shut in and almost helpless. I did her writing for her this time. She enjoys *The Pentecostal Herald* and loves all of it. She is a sweet Christian and is always very cheerful. She enjoys page ten in *The Herald* so she would like to see her letter in print. What made us write was that we thought that there were not enough Nebraska folk writing. Kearney is a college town and is very progressive and pretty. There is a State Teachers' College here and also a State Industrial School. Kearney is growing and new houses are continually going up. We hope Mr. W. B. will pass by this letter.

Mother Wolford.

212 W. 30th, Kearney, Neb.
P. S.—If the cousins wish to write to Mother Wolford they may write to me and I will then take it to Mother Wolford and read it to her.

Lovingly,
Sarah E. Franke.
Kearney, Neb.

Dearest Aunt Bettie: Please move over and let a Colorado girl come in and join your conversation. I have been a silent reader of *The Herald* for about three months. I always look forward to the coming of *The Herald* each week. I am a girl of fifteen winters and will soon be sixteen. My birthday is in December. Who can guess the day of my birthday? It is between the 17th and 27th. Whoever guesses it I will write them a big long letter. I have medium brown hair, blue eyes and a fair complexion. I am a Christian and enjoy very much living for my Savior. I am going to study to be a missionary. I am planning on going to Asbury College to get my training. I certainly am glad to see so many of the cousins Christians, and I know you all enjoy living for God. I know anything couldn't be a sweeter life. Do any Christians cousins agree with me? I am going to school now. I am in

high school and enjoy my school work very much. How many of my cousins like to go to school? I know you all do. As this is my first letter I hope to see it in print. Hope Mr. W. B. is eating breakfast when this arrives. I will gladly answer any letters that I receive from any of my cousins. Hope this leaves Aunt Bettie and all the cousins well. I will quit for this time.

Mary Standiford.

Box 45, Laird, Colorado.

Dear Aunt Bettie: As it has been some time since I wrote to *The Herald* I thought I would write again. This is my third letter. Hope I will see it in print. I go to school every day and am in the fourth grade. I have a brother going to school to. He is in the second grade. I have a brother and sister at home. I have three sisters married and I have a niece and two little nephews. I also have a brother in Boston and one in Baltimore. I go to Sunday school every Sunday. I am in the T. and T. Class. There are seven girls and boys in our class. Our teacher is Mrs. Lillie Presson. Guess I will stop before Mr. W. B. comes. Love to Aunt Bettie and all the cousins.

Edna Coles Diggs.
Laban, Va.

Dear Aunt Bettie: I would like to write another letter to page ten. This is my second letter and I hope to see it in print. I am thirteen years old, a blond and am in the sixth grade. Dad has taken *The Herald* for four years. I enjoy reading page ten. I will answer all the letters I receive from all the cousins, both boys and girls. Well as my letter is getting long I will close. Love to all the cousins.

Alma Tucker.

Box 74, Beards Fork, W. Va.

Dear Aunt Bettie: Will you let two Asbury girls join your happy band? As this is our first letter to *The Pentecostal Herald*, we would be delighted to see it in print. I, Marie, am a Junior. I, Elfrieda, am a Senior in the Academy. We are roommates and have a jolly good time together in "Dear Old Asbury." We certainly do love our school and wish all you cousins had the privilege of attending school here. Especially did we enjoy our fall revival with Dr. Morrison bringing us such splendid messages. We are always glad to make new friends and would enjoy hearing from any of the cousins.

Marie Cornelius,
Elfrieda Holman,
36 Walnut St., Wilmore, Ky.

Dear Aunt Bettie: Will you admit a lonely country girl into your happy band of girls and boys? I am a great lover of *The Pentecostal Herald*. I think it is the greatest paper on earth. I am seventeen years old, five feet and ten inches tall, fair complexion, and weigh 122 pounds. Who has my birthday, July 23? Have I a twin? If so, please write to me. I am sure glad to know so many of you are Christians and also I am one. Sometimes we have many hard places to cross, but the Lord will help us in each trying hour, if we will let him. Friends, why not prepare for the judgment, for we know not when our Savior will come to take us home. Let us not wait until it is too late, so accept Jesus now and make him your personal Savior. I wish that every one that reads this letter will pray that God may help me to go into whatever service he may have me to do. Please every one write to me as I get lonely sometimes.

Maude Lee Edwards.
Rt. 1, Byrnsville, Ga.

Dear Aunt Bettie: Will you let a little boy come in your circle? I am eight years old. My papa is a U. B. preacher. We came from Kerens, W. Va., here. We are going to have a revival. I was sick but Jesus healed me. Please pray for our revival as I do want sinners to know Christ. My papa has taken *The Pentecostal Herald* as long as I can remember.

Clarence Wilfong.
1023 5th Ave., East Akron, Ohio.

Dear Aunt Bettie: I want to thank you very much for printing my first letter. I have just finished reading *The Herald* and thought I would try my luck and write again. I have dark brown wavy hair, brown eyes and light complexion. I am a Sophomore in High School. My birth-

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day is Jan. 15. Have I a twin? If so write. I received many nice letters from both boys and girls. I hope to receive many more this time. Come on, Indiana and write some letters to the good old *Herald*. Don't let the other states get ahead of us. Every one tell of some experience you have had this summer. My letter is getting long now and I don't want to take up all the room. If there is any boy or girl that would like to write me I sure would appreciate it. Love to Aunt Bettie and the cousins.

Grace Crum.
Rt. 3, Charlestown, Ind.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for a long time. I have been a Christian for over a year, and I love the great outdoors that God has made for us. I go to Sunday school every Sunday and belong to the Methodist Church. I am glad so many of the cousins are Christians. Friends, it certainly is wonderful to have a Savior with us everywhere we go. I pray God to bless Aunt Bettie and the cousins. Will try and answer all letters received. With love to Aunt Bettie and the cousins.

Cynthia Garman.
Cottage Hill, Fla.

Dear Aunt Bettie: Would you let another Kentucky girl join your happy circle of boys and girls? I go to school at Beech Bottom. My teacher's name is Mary Welch. I am thirteen years old and weigh 105 pounds. I have three sisters at home; have two half sisters. I have blue eyes, light complexion. My father is dead and I live with my grandfather near a creek. Who has my birthday, Dec. 12? Well I guess this is all from

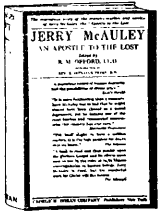
Ina Maye Carter.
Peytonsburg, Ky.

Dear Aunt Bettie: I am a little Florida girl come to join your happy band of girls and boys? I enjoy reading the sermons and the good letters of the boys and girls. I hope my letter is worth putting in *The Pentecostal Herald*. I love the great outdoors of God. I am a Christian, have been for over a year. I belong to the Methodist Church. I thank God for his goodness to me. I will try and answer all letters received from the girls and boys.

Marie Garman.
Cottage Hill, Fla.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson 10.—December 5, 1926.

Sub'ect.—Ruth and Naomi. Ruth 1:14-22.

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1:16.

Time.—About B. C. 1300.

Places.—Moab; Bethlehem.

Introduction.—If we will refer to Gen. 19:36-38, we will find that the Moabites and the Ammonites were descendants of Lot, the nephew of Abraham. They arose east of the Jordan during the time of the sojourn of the children of Israel in Egypt, and conquered the primitive Emim and Zuzim. (Deut. 2:19-23). The Moabites dwelt in cities, while the Ammonites were a predatory, wandering element. During the period of the Judges they were among the oppressors of Israel, (Judg. 3 and 10) were later defeated by Saul, (1 Sam. 11) and conquered by David. (2 Sam. 8:2). It seems, however, that at least for a period, friendly relations existed between Moab and Bethlehem, a town of Judah. Some Bible commentators think that it was during the Midianite oppression studied in our last lesson, that Elimelech of Bethlehem, with his wife Naomi and two sons, Mahlon and Chilion, took refuge in Moab. There the father died, and the sons married Moabite women, Orpah and Ruth. After dwelling there about ten years, the sons died, and Naomi, having heard that the famine was over in her land, rose up with her daughters-in-law to return to Bethlehem of Judah. She gave the daughters leave to go back to their homes, but both declared at first that they would go with her.

The story of Ruth is a beautiful, simply-worded idyll, and at the first reading, one would probably not see into its hidden depths, but there are worthy reasons why the book was written. 1. David's descent from Ruth is known to us only through this book. 2. Again, a great lesson is found in the characters themselves, the genuinely pious spirit and faith in the God of Israel exhibited by the actors. This aim is manifest in Ruth 2:11-12. Ruth turned her back upon her heathen native land; the God of her mother-in-law she made her God; she went to an unknown country and to an unknown people and put her trust in the God of Israel. She looked to him for help, and she got more than she even could have dreamed of or longed for. She became the mother of the royal house of David. David was a Gentile, so we find here a foretoken of God's plan in providing a Savior for all mankind through Gentile as well as Jewish ancestors. She became the wife of Boaz, who was the son of the harlot Rahab. Ruth bore to Boaz a son named Obed, who was the father of Jesse, and Jesse was the father of David, through whose lineage Christ came. 3. Another, and perhaps the greatest reason for the writing of the book of Ruth is to preserve in typical form the fact of man's everlasting ownership of this world, and that it shall be redeemed and returned to him under its everlasting title.

When the Jewish husband died, the Mosaic law provided for the "Levirate" marriage of his widow, and the redemption of her husband's marriage by the "goel" or nearest kinsman. In the case of Ruth, Boaz was second as

kinsman, and Boaz, having been very kind to Ruth, Naomi instructed her to claim her rights under the Levirate law. (It is quite probable Naomi knew that it would be useless to appeal to the nearest kinsman). The book of Ruth gives us the picture of the wealthy Boaz sitting in the gate of the city, and as the inhabitants come forth, calling to the nearest kinsman of Elimelech to sit beside him, and then asking ten of the elders to take seats and witness and ratify the transaction. The kinsman at first said he would redeem the land, but when reminded that he would have to take Ruth, the wife of the dead, "to raise up the name of the dead upon his inheritance," the kinsman made excuse, and transferred his rights to Boaz. The ceremony, prescribed by law, was performed; the sandal of the kinsman was taken off, and Boaz called the elders and people to witness that he had bought from Naomi all that had belonged to Elimelech and his sons, and that he had purchased Ruth, the wife of Mahlon, to be his wife, "to raise up the name of the dead upon his inheritance."

God created man and this earth for his dominion. It is his inheritance. Satan entered and has largely deprived him of his right of ownership. Jesus has paid the price of man's redemption, and is taking unto himself a bride, who will some day be caught up with him into the air to the Marriage Supper of the Lamb. The earth will some day be renewed; Satan will be cast into the lake of fire and brimstone, and Christ and his bride will reign on this earth throughout the ages of eternity.

Commentary 14-15. And they lifted up their voices and wept again. It is said that the orientals are very demonstrative in their grief. Orpah kissed her mother-in-law, and we can realize that she had some real regret in parting from her, but her people and her gods were calling her back. How many take the first step forward toward the Christian life, and then perhaps an ungodly home, or ungodly friends, and the gods they worship, pull at their heart-strings, and they haven't the courage to let go. Orpah left, but even though Naomi insisted upon Ruth's going with her, Ruth refused.

16-18. And Ruth said, Intreat me not to leave thee, etc. Ruth cast her lot wholly with that of Naomi. Her words are said to be among the most pathetic in all the records of literature. Her purpose was set; she had no thought of returning. She knew that she was turning her back upon her people and her gods forever, but she was sure she was going to a better country, and that she was going to serve the real God at any cost. She had lived with a husband and mother-in-law who knew the God of Israel. Their lives and example had made its lasting impress. Naomi saw that Ruth was "steadfastly minded." Ruth made her consecration complete. She put her all in God's hands. It took courage; it took determination; it took faith. She risked all, but she gained much.

19-22. They came to Bethlehem—the city was moved—and they said, "Is this Naomi? The name Naomi means "pleasantness," and her sorrows had been so great, she told them to call her "Mara," which means

"bitterness." She had gone out "full" with her husband and her sons, and, she said, "the Lord hath brought me home again empty." It is evident she recognized the hand of the Lord in her affliction, yet her heart was sad, and she was depressed over her present lonely condition. Little did she realize that through her affliction, her name would be handed down through the ages, and Ruth would become the ancestress of the "King of kings."

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I heartily recommend these men to the brethren. You may address them, 1917 Cephas Ave., Nashville, Tenn.

E. M. Buck, Pastor.

GOSPEL REVIVAL AT LENOX, GEORGIA.

November 4, the tent revival under the auspices of The Evangelical Methodist League, conducted by the Cochran brothers, John and Leonard, of Asbury College, closed at Lenox, Ga. The successful revival lasted twelve days, and about fifty souls were saved and sanctified. The young preachers had the co-operation of Rev. C. C. Smoak, of Omega, Ga., and Christians who prayed for the meeting and assisted in altar work. Good singing and music contributed towards the success.

Before those two young preachers came to Lenox their efficiency was well known, for this was their fourth tent revival.

Many people who already had attended other of their revivals attended the meetings at Lenox. Christian influence and religious spirit in which they so gloriously helped us still glows, and in it we find religion as a great law and passion of life, purifying our hearts of evil, envy, and hate, lifting brutality into brotherhood, and be affectionate one to another. In their farewell they wished us to be in the love of God, and the grace of Christ, and the communion of the Holy Ghost.

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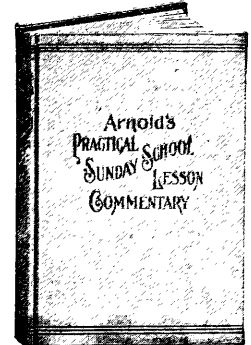
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ON THE

International Sunday School Lessons for 1927

A COMMENTARY FOR THE MASSES GROWING BETTER EVERY YEAR



It contains: 1. Home Readings. 2. Lesson Text. 3. Golden Text, Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Time. 5. Place. 6. Introduction. 7. Commentary. 8. Practical Teachings. 9. Questions. 10. Points for Discussion. 11. Comments on the Golden Text. 12. One Minute Mission Talk. 13. Sidelight from Science. 14. Practical Applications. 15. The Lesson in Picture. 16. Lesson Plans for the Adult and Senior, Intermediate, Junior, and Primary Classes. 17. Maps. 18. Bible Dictionary. 19. Subject Index.

The prime object of every Sunday school teacher should be the conversion of his or her pupils, and every lesson in this commentary, from the adult to the primary, emphasizes the importance of this. The comments are deeply spiritual, given in simple, understandable language, and to the point. Cloth, \$1.00, postpaid.

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To the International Sunday School Lessons. With many Illustrations, Maps, Diagrams, etc.

Cloth, \$2.00, postpaid.
Prof. Charles R. Erdman: "Miss Tarbell is rendering an invaluable service to Sunday school teachers. 'The Guide' for this year shows careful study and wide, patient research."

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The Gist of the Lesson, 1927

R. A. TORREY.

Fits the Vest Pocket.

The Original Vest-Pocket Commentary on the International S. S. Lessons which has had many imitators, but none to compare with it! Note the Special Features.

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Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Fifth Annual Volume.
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A commentary on the Sunday school lessons. It contains the greatest possible wealth of practical help for pastors, teachers and Sunday school workers, so compiled and tabulated that it can be easily and effectively used.

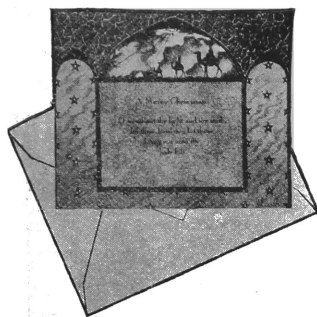
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Lined Envelopes to Match



This series of cards heads the list in beauty. A richer blending of colors has yet to be shown. In comparative quality with others on the market, they are a twenty-five cent value. We do not hesitate to recommend them for your most particular friends. The envelopes are lined with rich lining material, on which is printed the same design as appears on the card itself. Very beautiful and impressive, indeed.

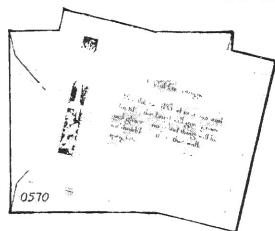
Price 15 cents each, including envelope to match

Space is provided on each card for filling in your name by writing, printing, or engraving.

PRICES IN QUANTITIES, SINGLE NUMBER OR ASSORTED	
12.	\$ 1.65
50.	6.50
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Not quite so elaborate as the "Mentone" described as above, but a card of high quality. The designs are simple. They appeal to the taste of those with artistic temperament. Each card is either printed in eight colors harmoniously balanced, or engraved in colors with an individual lined envelope to match. A season greeting appears on the card followed with an appropriate Scripture text.

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PRICES IN QUANTITIES, SINGLE NUMBER OR ASSORTED.	
12.	\$ 1.10
50.	4.00
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The Christmas Card that is Different



(SERIES 9)

A religious card with the spirit of Christmas. Can be used by preachers, teachers, superintendents, or church members. A message that should appeal to every Christian. Written by Dr. Frederick F. Shannon, D.D., Pastor of Central Church, Chicago. The message speaks for itself. It is different from any other, yet has that touch of the Yuletide and the Christmas spirit so often lacking in the usual printed card. Printed on an excellent quality of card, with letters hand drawn and a most artistic border of the Christmas chimes in six

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A set of six beautiful cards, size 2½x5½ in., each one offering eighteen Bible references which hold the possibility of far-reaching helpfulness to folk suffering from such maladies as:

WORRY, SORROW, ANGER, TROUBLE, FAILURE, DOUBT.

It is easily conceived that the free use of these agents of good cheer among friends and relatives, business and church associates would accomplish much good.

And the dainty design which embellishes each card makes it even more acceptable.

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A set of six cards, 2½x5½ inches in size, embellished with choice floral and landscape designs in colors.

These cards present a method of familiarizing one's self with the greatest passages of the Bible. Six subjects as follows:

1. Glorious Bible Promises.
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5. Most Wonderful Psalms.
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Pack of 6 cards, 15c.

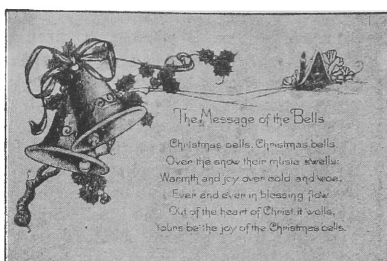
The Christian's Fellowship Greeting Cards

A set of six cards of choice design mailing envelopes in an attractive 2½x5 inches in size, enclosed with six tinner.

Each card carries an inspiring suggestion in a wisely selected text of Scripture. And a warm fraternal interest is expressed in a verse of excellent quality and written from the viewpoint of Christian fellowship.

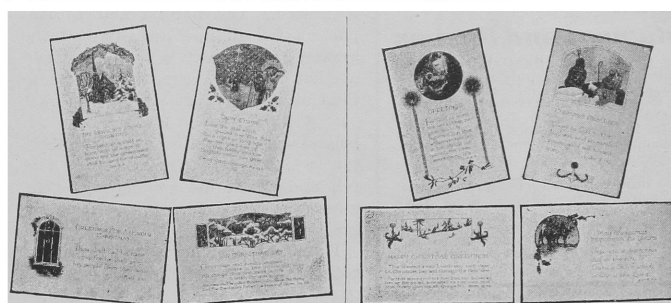
Price 15c for the set.

CHRISTMAS GREETING CARDS



A card with a true Christmas message for the use of Christian Workers. Christmas bells and holly design in bright colors on pure white card stock. Size, 3½x5½. Envelopes to match. Price in any quantity, \$2.50 per hundred, postpaid.

NOTE: Christmas Greeting Card No. 2 may be ordered blank (without verse) with envelopes at \$2.50 per hundred, giving you a beautiful Christmas card at a small price that you may use in writing your own greeting verse or having it printed as you want it.



No. 373 Hogan Series

CHRISTMAS POST CARDS

Excellent offset color printing is a noticeable feature of these four designs. The blending of colors harmoniously makes them delightful to the eye. Favorite Scripture texts in hand-made letters express the Christmas spirit.

20 cents a dozen. \$1.25 a hundred.

No. 363

Methos Series

CHRISTMAS POST CARDS

Three of these four cards carry a design of birth of Christ scenes. The other is a pleasing country snow scene, suggesting the Christmas season. All printed in colors with the offset process. Favorite Scripture texts.

20 cents a dozen. \$1.25 a hundred.

Wise Men Christmas Cards

(SERIES No. 24)

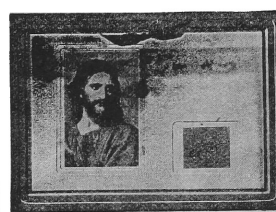
Wise Men designs reproduced by the steel die process in gold and colors on tinted card stock with white and colored borders. Steel die greeting verses of a religious nature in keeping with the designs make this an appropriate card for the use of Church and Sunday School workers. Eight assorted designs. Envelopes to match. Size, 1½x3¼ inches. Price, postpaid, 60c per dozen. \$5.00 per hundred.



Bible Picture Calendars

(SERIES 15)

Six religious designs such as Head of Christ, Good Shepherd, Christ Blessing Little Children, etc. The pictures are printed in sepia on buff card stock, mounted on rich brown art board with bowed ribbon hanger. Calendar for 1927 by months with brown embossed cover. Size 7x5 inches, each with an envelope. Sold assorted only. Price, postpaid, 10c each, \$10.00 per hundred.



Where to Find— Where to Read

Two separate cards printed in colors; size 2½x5½ inches.

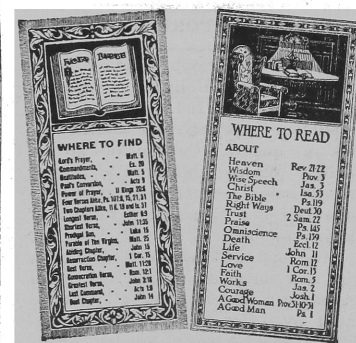
These cards give direction to the places in the Bible where one may read some of the great Scripture classics and passages dealing with the most interesting subjects on the Christian's mind.

Put up in this attractive way, they are always very acceptable to the children as well as to older persons.

They make Bible research popular with all ages. They are excellent for memory work.

They serve as useful Bible and Book Markers; they are inexpensive but very acceptable souvenirs for distribution on special occasions.

Price, 20c a doz.; \$1.50 a hundred.



Inexpensive Gifts for the Little Ones



JUVENILE CHRISTMAS CARDS—(Series 5)

An assortment of twelve cut-out stand-up cards for grown ups to send to children and for children to send to their friends. Happy children and Santa Claus designs in bright colors and with just the right kind of verses. Don't forget the children for the little ones love to send and receive Christmas cards. Each card furnished with mailing envelope. Average size 3x6. Price, postpaid, 25c per dozen, \$2 per hundred.

Pentecostal Publishing Company, Louisville, Kentucky.

The Bible You Have Longed For

BIG TYPE IN A LITTLE BOOK

Nothing like it has ever been produced, as it has such a large, clear, easy-reading type which looks like long primer; and on account of it being such an open face, it really reads easier and better. Just the difficult or unusual words are pronounced. It has the references, concordance and maps, with the chapter numbers in figures. The size is only 4 1/2 x 7 1/2 in. thick, and the weight is 18 ounces. It has the silk headband and marker, red under gold edges, bound in genuine leather, stamped in gold, and is guaranteed not to break in the back. The regular net price is \$6.75. Our special price, postpaid, **\$5.50**.

Same style as above in a very fine Levant binding, regular price, \$9.25; our special price, \$8.50.

Veri-thin

Testament and Psalms

This is the thinnest, lightest large type pocket size Testament published. It is bound in a fine quality of soft antique grained morocco leather cover, which is as pleasant to the touch as it is to the sight. It is leather lined, silk sewed, pure gold edges, printed on the finest Oxford India Paper, King James version, size 6 1/2 x 4 1/2, only 5-10 of an inch thick. Weight, 5 ounces. A superb volume. Regular net price, \$4.00. Our **\$3.60** special price, postpaid.

Same Testament as above, without the Psalms, and in an ordinary morocco binding with overlapping edges at a special price of \$2.00.

Red Letter Testament Special

We have 100 copies of a pocket size red letter Testament, beautifully illustrated with colored pictures, in a good clear minion type, red under gold edges, silk marker, bound in genuine morocco with overlapping edges, stamped in gold, size 4 3/8 x 3 1/8 inches thick. Regular price \$2.00. Our special **\$1.00** price.

500 copies, same style as the above, without the red letter feature, bound in cloth, red edges, at 20c each, postpaid.

Life of Gipsy Smith

A thrilling account of a gipsy boy, his hardships and difficulties, his coming in touch with Jesus Christ. His life is one long splendid miracle of grace, attested by thousands of witnesses. Illustrated, 330 pages. Regular price, \$2.00. Our special price, \$1.50, or \$15.00 per dozen.

Grace Before Meals

It will appeal to all persons who customarily say grace before meals as well as those who do not make a practice of saying grace. It provides a pleasing variety of form, with special prayers or graces for special days. A good book to teach the different members of the family to practice this beautiful form of devotion. Bound in cloth. Price, 50c.

Wireless Messages

C. N. BROADHURST.

A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carvosso, Finney and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.00.

Animal Land

Three hundred stories, all true and beautifully told. About 60 different kinds of animals, birds and insects. Some are thrilling adventures, others are humorous and will amuse both old and young. They teach useful lessons of kindness, industry, provision for the future, mother love, filial affection and undying attachment. 24 beautiful full-page illustrations, 28 special feature pages, 462 pages, colored jacket—a gift book for boys and girls, also parent or teacher. Price, \$1.75.

The Days of His Flesh

REV. DAVID SMITH.

This great book is the one outstanding Life of Christ for every one today, with highest expressions of appreciation from leading Biblical scholars, ministers and editors throughout the English-speaking world. Published originally at \$3.50; 550 large pages with index of names, subjects and scriptures, with a colored map of the Holy Land. Price, \$2.00.

Smith's Bible Dictionary

It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century and thoroughly revised by the distinguished Dr. Peloubet. It contains a new chronological harmony of the Gospels and History of the apostles. Four hundred and forty illustrations, 8 colored maps, over 800 double-column pages, bound in cloth, stamped in gold. Price, special, \$1.50.

RICHMOND, VIRGINIA.

I held a splendid meeting at Hard-ware, Va., many souls being saved. I went to Old Dominion, Va., and preached in the Methodist Church. The church was crowded each night and many came to the altar and prayed through. I then went to Alberene and started in the High School. The crowds increased and the Methodist people opened their church to me. Deep conviction wrought by the Holy Ghost stirred whole families. Such praying, seeking, confessing, dying out to the world and carnality, praying through, and praising God I never witnessed. The Baptist and Episcopalians fell in line and we had the greatest community revival ever held at that place. The next call was to Charlottesville, Va. After a rest period, I went out to Radford, and the holiness people invited me to use their tent which I did. The power of God fell and shook the community. The altar was full each night and many got the full victory.

I am just a sinner saved by grace, ready to answer calls anywhere.

E. B. White.

BIBLE HERO STORIES.

To Sunday school teachers who have charge of the little folk and who are looking for something to use as rewards at Christmas time, I take pleasure in suggesting the following Series of Bible Stories (six books), containing Joseph, David, Moses, Paul, Life of Christ in Books I and II. They are richly printed in soft-gray covers, with six full-page illustrations in colors matching the covers. These Bible Stories will meet a special need, that of an inexpensive, really good Bible story book selling for a low price and adapted to children of any age. There is nothing superior to it on the market and we advise parents, friends and Sunday school teachers to order one or more of these beautiful books for Christmas gifts. Price, each, only 18 cents; two for 35 cents, or \$1.80 a dozen. You will find nothing more excellent for gifts and rewards than this series of booklets. Order of Pentecostal Publishing Co., Louisville, Ky.

Mrs. H. C. Morrison.

REPORT.

I closed my camp meeting work with the County Holiness Association near Centerville, Ind. This camp is small but growing and what they lack in quantity they make up in quality. We were hindered by the increased rains, nevertheless the crowds were fair and there were some real victories won.

Rev. Gordon Rainey, of Helena, Ky., who is a splendid preacher and Bible teacher, was the evangelist in charge and I took charge of the music, besides preaching each Sunday afternoon.

I hurried on to Oran, Mo., and found a lovely church building but a pastor and a people both discouraged and despondent. There had been two or three bank failures, a failure of crops for some years, and though there was a fair prospect for a better one this year, there had been a terrific slump in both watermelon and cotton prices. Of course, the church was the first to suffer. But after much prayer and fasting, the Lord honored his word, a goodly number were saved and some sanctified. There are better days ahead for the church at Oran.

The Spirit of Christmas Embodied in Christmas Greeting Cards

THE NATIVITY CHRISTMAS CARDS (SERIES II)



Six designs all suggestive of the birth of the Christ Child. In addition to the Christmas salutation, each card has a short quotation from the scriptures bearing upon the event of that first Christmas day. Printed in harmonious colors on a fine grade of white antique finish card board with gilt edges. Envelopes match card stock. Size, 5 1/2 x 3 1/2. Price, postpaid, 30c per dozen. \$2.50 per hundred.

THE COMPANION BOOK TO THE BIBLE

OVER ONE MILLION COPIES SOLD



Hurlbut's Story of THE BIBLE

FROM GENESIS TO REVELATION

TOLD FOR YOUNG AND OLD—SELF-PRONOUNCING

ONE HUNDRED AND SIXTY-EIGHT STORIES each complete in itself, yet forming a continuous narrative of the Bible. It has a reverential regard for traditional interpretation, while utilizing a modern style unexcelled for its vividness. The world-old stories are rendered vitally interesting by the noted author's fresh and realistic treatment.

RECOMMENDED BY ALL DENOMINATIONS for its freshness and accuracy; for its freedom from doctrinal discussion; for its simplicity of language; for its numerous and appropriate illustrations; as the best work on the subject. The greatest aid to parents, teachers, clergymen and all who wish a model and guide for reading or telling Bible stories in the most fascinating way.

THE BEST ILLUSTRATED BOOK ON THE SUBJECT. Contains 16 full-page color drawings, over 250 half-tone, full-page and text pictures.

BOUND IN RICH OLIVE GREEN CLOTH

PRICE \$2.00 POSTPAID

PENTECOSTAL PUBLISHING COMPANY,

We are now closing the second campaign in the First Evangelical Church of Niles, Mich. There have been nearly fifty seekers to date, a goodly number of whom have been men and women past middle age.

When this shall reach The Herald readers, I shall be in the midst of another campaign in the First Evangelical Church of St. Joseph, Mich.

Imogene Quinn.

RECOMMENDATION.

Rev. Olive A. Rife and Rev. Nina E. Dean, pastors of the Church of the Nazarene at Pavo, Ga., have resigned the work here where they have served the past year. Their faithful ministry and wise counsel have been an inspiration that lifted the church to higher ideals in every respect. We wish to express our appreciation for their untiring labors and heartily recommend them to any church desiring their services. I trust these faithful ones will be kept busy.

Respectfully,

Mrs. A. J. English.

Sec. and Treas.

CHESTER, WEST VIRGINIA.

A successful revival just closed on October 17, in the Chester, W. Va., Church of the Nazarene, with Rev. Earl H. Stillion, evangelist. There were many who prayed through in the old-fashioned way. Tobacco was given up, wrongs were righted, and the meeting was a success throughout. Several united with the church. It was regretted that the church had not completed its remodeling so that it could have been dedicated at the close of the revival, but it is to be hoped that in the near future such will be the case. There is an increase along all lines. I am now serving my fifth year as pastor, and up to date we have harmony, unity, and the spiritual and financial conditions are the best yet. The evangelist was well paid, and he raised \$340 toward the remodeling of the church, and also presented a fine brief case and a new hat, which the members and the friends had given to the pastor. We could not tell in words the benefits of the last revival, and the good that Brother Stillion did for the church. Call him for your next revival.

B. H. Pocock, Pastor.

SEE PAGE 16.

In Selecting a Memorial to a Loved One

What could be a happier, a more fitting thought than a living memorial of Golden-Voiced **Deagan Tower Chimes** serving through the years to keep alive the faith of those who have it and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. Standard Sets \$6.00 and up. J. C. DEAGAN, Inc., 105 Deagan Building, Chicago, Ill.

FOR SALE OR TRADE. Seven-room modern house in Wilmore, Ky., close to Asbury College. Will trade for small farm or town property in the north. Enquire of D. W. Cox, Mansfield, Ohio.

DO YOU KNOW THE LAND OF THE FIRST CHRISTMAS?

It is the Near East, the land of Christ. It is where three religions had birth, Christianity, Judaism and Mohammedanism.

Thirty-three thousand orphans, victims of war and the Turk, remain in our care. They will go hungry if we forget.

The Near East children deserve a Merry Christmas, not of toys, candies and nuts, but of bread and soup. They will be happy with this. Will you help furnish this simple meal? Send your donation to The Pentecostal Herald to be forwarded.

Messengers of Christian Comfort for the Sick

POST CARDS.

Bright and beautiful baskets of flowers. Verses by Amos R. Wells covering a variety of ages, for the use of Sunday School workers, Pastors and anyone else desiring to do good.

\$1.50 postpaid. Twelve in pack, 25c. 100 Assorted,

Christmas Tag and Seal Envelope

This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful. Price, postpaid, 10c per envelope.

Christmas Post Cards

Forty designs heavily embossed in gold and colors with appropriate texts. The quality of board is the best and you will be delighted with them.

15c per doz. \$1.00 per 100, postpaid.

Put God First

REV. BURKE CULPEPPER.

The matter contained in this book is vital to the Christian life. These sermons are from a heart and mind all aglow with holy enthusiasm of a divine call to preach a great gospel to a lost world. They breathe with a passion to save men from sin.

Price, \$1.50.

The Twelve

EDWARD A. GEORGE.

This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every one will appreciate these splendid autobiographies of the twelve disciples. 235 pages, beautifully bound in cloth.

Price, \$1.00.

Life of John Wesley

BY WATSON. Price, \$1.00.



Art Velvet Mottoes



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottoes breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS.

No. 5515—Not my will but thine be done.
No. 5516—Even Christ pleased not himself.

Home Blessings

Size, 10x13 inches. Corded.
Price, 50 cents.



No. 5501.

The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

Christ The Head

A favorite text printed on the new art velvet card-board. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
Price, 45 cents.



TEXTS.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Bible Jewel Series



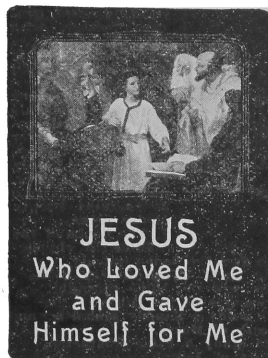
Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.
Size, 4½x10 inches.
Price, 25 cents. Corded.

TEXTS.

No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Red, Green and Blue Texts

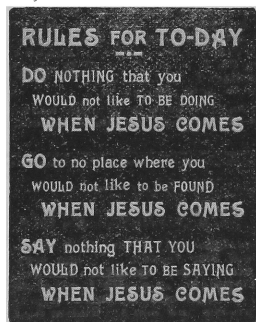


No. 5625—Jesus who loved me and gave himself for me.
No. 5626—Remember now thy Creator in the days of thy youth.
Size, 10x13 inches. Price, 50 cents.



A beautiful restful home scene in soft colors, flanked on either side with white panels. No. 4014.
Size 10x13 inches.. Price 50 cents.

Rules For Today



No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet card-board. Size 10x12.
Price 45 cents.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.
Size, 4½x10 inches. 25 cents.



TEXTS.

No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet card-board. Texts in white enamel letters. Size, 10x13 inches. Corded.
Price 50 cents.



TEXTS.

No. 5517—Jesus shall so come in like manner.
No. 5518—I will come again and receive you.

Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday School field.

No. 50. Price per set, 75 cents.
Sold in sets of 12 only.



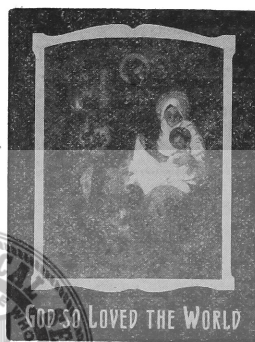
Heart Shaped
Love One Another.
He Careth for You.
Give Me Thine Heart.

Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.

Star Shaped
Come Unto Me.
My Best For Christ
Rejoice in the Lord
Shield Shaped
I Will Watch and Pray.
Be of Good Courage.
Serve Him With Gladness.

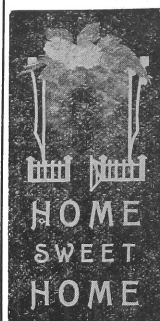
Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottoes suitable for any room in the house.
Size, 10x13 inches. Price, 50 cents.



Red and Green Texts.
No. 5620—God so loved the world.
No. 5621—He is our peace.

Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.
Corded.

Price, 40 cents

TEXTS.

No. 5326—Home Sweet Home.
No. 5327—God bless our Home.

Precept and Promise



Size, 10x13 inches. Price 50 cents.

No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

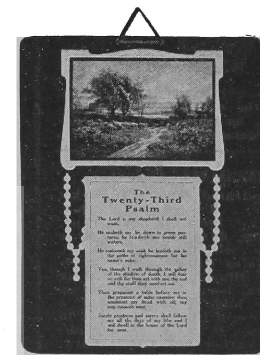
Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane.
Size, 6½x12 inches. Price, 40 cents.



TEXTS.

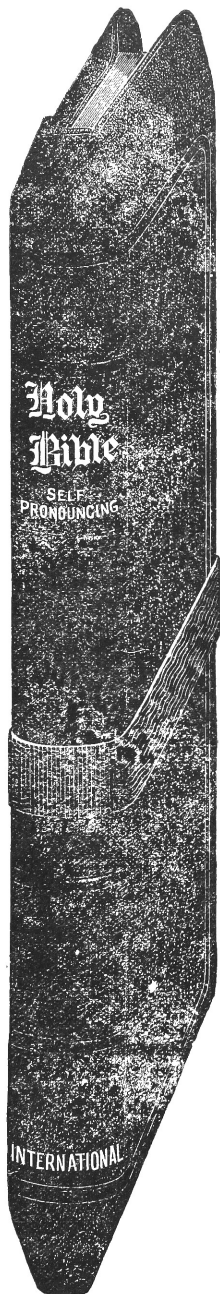
No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.
No. 4010—The Twenty-third Psalm.
No. 4020—The Beatitudes.
No. 4021—The Lord's Prayer.
Size 10x13 inches. Price, 50 cents.

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black, ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size 5½x7½x1-5/8.
 2. It is bound in the unbendable back, which is the weak place in most Bibles.
 3. It has a beautiful quality of white opaque Bible paper.
 4. It has 32 pages of attractive halftone illustrations.
 5. All the words spoken by Christ, printed in red.
 6. It has the large long primer type, self-pronouncing.
 7. 40,000 references, chapter numbers in figures.
 8. A beautifully printed family register for names, marriages and deaths.
 9. Chapter headings, giving the subjects treated in each chapter.
 10. A summary of the principal events connecting the Old and New Testaments.
 11. A chronology of the entire Bible.
 12. A chronological table of Old and New Testaments.
 13. The Old Testament and the monuments.
 14. An itinerary of the children of Israel from Egypt to Canaan.
 15. The tabernacle—its materials, its structure and its contents, with their symbolic meanings.
 16. Harmony of the four gospels, making a wonderful study on the life of Christ.
 17. The parables and miracles of the Old and New Testaments.
 18. The names, titles and characters of the Son of God.
 19. The sacred books of non-Christian religions.
 20. Index of proper names, with their accentuation and meanings.
 21. Obsolete and ambiguous words.
 22. Tables of measures, weights and coins.
 23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
 24. Four thousand questions and answers (121 3-column pages of these.)
 25. Complete Bible concordance.
 26. Fourteen maps in colors with index to same.
- The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid.
Your name in gold, 50c extra.
Patent thumb index, 50c extra.
- Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

Ideal India Paper Bible

For Teacher, Pastor or Friend

- It is printed in long primer type.
 - It is self-pronouncing.
 - It is bound in Persian Morocco.
 - It is silk sewed, guaranteed not to break in the back.
 - It is leather lined to edge.
 - It is printed on fine India paper.
 - It has references, concordance, maps.
 - It has silk headbands and marker.
 - It is 8½x5½ inches, weighs 22 ozs.
 - It is only 15-16 of an inch thick.
 - It is sold regularly at \$10.20. **\$7.50** Special price, postpaid.
 - It will last a lifetime, ordinary use.
 - Improved thumb index, 50c extra.
 - Name lettered in gold, 50c extra.
- (Specimen of long primer type)

THE LORD is my shepherd; "I shall not want."

2 He maketh me to lie down in
Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we **\$1.25** are offering for.
Same Bible as described above with the words of Christ in red, \$1.50.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only 7/8 of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$5.50. Our price, postpaid, **\$3.00**

Your name in gold, 50c extra.

Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 oz., is 5/8 of an inch thick, and size 4½x6½. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid, **\$4.00**

The same Bible as described above, with a complete Bible concordance, **\$5.00**

Special price
Your name in gold on either of the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker, bound in genuine Morocco with overlapping edges, stamped in gold, size 3½x6½ in., and a little over 1/2 inch thick. It weighs 10½ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5x7½ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Mag-da-lene, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$1.50. Our special price, postpaid, **\$2.75**

Name in gold, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above, without the red letter feature. Price, \$2.50.

Small Red Letter Bible

The size is 4½x6½x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.55. Our special price, **\$3.00**

Patent thumb index, 50c extra.

Same Bible as above, on fine India paper, without the red letter feature, \$4.75.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price, **\$1.00**

Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. Price, postpaid, **\$1.00**

Vest Pocket, leather bound, nonpareil type, Testament, stamped in gold, round corners, red edges. A Real Bargain. **60c.**

500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. Only **25c.**

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price is \$1.70. Our special price **\$1.40**

100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4 1-6x3½ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50**

Price
5 copies for \$6.00.
Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

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SOUL INTERESTS FIRST.

By The Editor.

BUT seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Someone has spoken of these familiar words of Jesus as a Divine recipe for securing with absolute certainty the necessities of this life. The order of procedure is unmistakable. It is to seek first the interests of the soul, and then what is necessary for the body.

In the context our Lord plainly forbids all worry concerning temporalities, but not, as some mistakenly suppose, all *care* and *attention*. To seek first the kingdom of God implies the thought of seeking, secondly, the things of which the body has need. "Take no thought," is correctly rendered "Be not anxious," in the Revised Version. The word "thought," when the King James translation of the Bible was made, meant "worry." A history of England, published at the same period, says: "Queen Catherine died of thought," in other words, she was killed by worry. Jesus does not forbid anxiety. What he does forbid is anxiety about temporal things. He does not forbid anxiety about his kingdom and his righteousness. Would to God we were more anxious about these.

The careful housewife is not forbidden to take forethought as to what she shall prepare for each meal; nor the provident farmer from proper consideration of how many acres he shall plant and sow; nor the thoughtful husband how much wood or coal he shall store for the wintry days. Not to do this, to use the language of the Apostle Paul, is "to deny the faith, and to be worse than an infidel." What Jesus does forbid is making these matters the primary and all-engrossing objects of thought, and giving altogether inordinate attention to them.

Our Lord's words are an example of New Testament political economy. He lays down laws for such a Divine adjustment of all industries and enterprises as would give them, not a fictitious and spasmodic stimulus—such as comes for example from a great war, but an abiding, healthy and continuous stimulus. Only let the great captains of industry throughout these States "seek first the kingdom of God and his righteousness," and there would be an end to all disgusting and selfish greed and profiteering. Operatives would be paid the full value of their labors, and be treated at all times with Christian consideration and thoughtfulness.

If the vast army of employees would put their spiritual interests in the forefront of their seeking, they would never have occasion to strike for higher wages; all the problems arising out of the relations between labor and capital would be solved; drinking dives and all other places of vice and profligality would be abandoned; and there would be such an observance of habits of in-

terest, industry and economy as would entitle them to become, in a much larger number of cases, shareholders in the enterprises with which they are associated. They would acquire comfortable homes, and would live in contentment and domestic happiness.

To "seek the kingdom of God" is to seek the reign of Jesus Christ in the heart and outer life. It is to say of the inner life, of the home, and of the business, "Thine is the Kingdom;" "the government is upon Thy shoulders." It is to take Jesus Christ not only as Savior but as Lord; to be as ready to take our law from him as our life. But to "seek his righteousness" is more than mere citizenship in the Kingdom of grace; it is to seek *sonship* as well as *citizenship*. It is to long for God's image, God's purity, God's holiness, God's gentleness, God's love. God's hatred of iniquity and his love of righteousness. This righteousness is brought into the heart only by the cleansing of the defiled and sin-stained nature from all unrighteousness, and by the abiding indwelling of the Holy Spirit, whose prerogative it is to make us partakers of the Divine Nature.

ARTICLES OF GREAT INTEREST FOR 1927.

During the year 1927, Dr. C. F. Wimberly will give us another series of articles similar to the "Beacon Lights of Faith" which he will denominate "Modern Apostles." He will write on the more modern leaders of Christian Evangelism. We will have a great historical and spiritual feast. They will be fine reading for the young people of your family as well as the older members. Renew your subscription in time to get the first one of these great articles.

IN REVIVAL MEETINGS.

IT was my privilege to engage in a two-weeks' revival meeting with Rev. F. E. Dodson, in Augusta, Ark. The meeting started off in a rainstorm and we had considerable rough weather to contend with.

The singing was led by Prof. Sturdivant, of McCrory, Ark., an excellent song leader. He had a fine choir and we had delightful singing. The meeting was more of a seed-sowing time than a harvest time. Very many claimed to have been greatly blessed in the services. I had a very delightful home with the charming family of Mr. W. F. Shoup.

Rev. J. F. Tull, of the Baptist Church, dismissed his services during our meeting and he and his people attended and took great interest in the revival meeting. He is a delightful Christian gentleman, and gave us fullest sympathy and help in the work.

I found a most courteous and delightful people in the old town of Augusta. Although a small city, it has many excellent homes, beautiful surroundings and much of

culture and refinement of the beautiful old Southland. It's in the midst of a great cotton country and, like the rest of the south, they were suffering from an overproduction and low price of cotton.

Brother Dodson is a man of strong intelligence, deep piety, and a very broad conception of the times and the needs of the hour, a most delightful gentleman and warm-hearted Christian brother, and is much beloved by his people. You will find no more charming family than that in the parsonage in Augusta, Ark.

I hurried by home, spent one night with my family, and on to the Brooklyn Convention, of which I have written. From Brooklyn, I went to Rivermont Methodist Church, Lynchburg, Va. This is one of the most beautiful church plants I have ever seen. Brother Hank, the new pastor, had just arrived and been with his people only one Sabbath. I preached for them over two Sundays. I am anticipating for him a gracious pastorate in this great and growing church. It was my privilege to speak to some large congregations. During the meetings there were a number at the altar of prayer and many expressed themselves as being greatly blessed. I made many pleasant acquaintances, closing out by preaching the Thanksgiving sermon in the Methodist Protestant Church, where a number of Methodist churches united for a Thanksgiving service, making a great audience. The generosity and many courtesies of the people at Rivermont Church put me under lasting obligation. A few persons united with the church during the meeting and others were arranging to come in.

I am now on my way to preach for Dr. Butler in the Bible School in Cleveland, O. Pray the Lord to give us a gracious blessing among those excellent people.

A BROTHER IN DISTRESS.

A brother writes me that he has seen a contribution somewhere in the Sunday School Literature of the M. E. Church in which the writer insists that we know much more about God today than Moses knew. The brother writing me places a big question mark on this statement.

I think myself that the brother making the statement may be in an exaggerated state of mind with reference to his own knowledge. There is a widespread mental contagion of this character. It may be that Moses knew much more about God than this brother thinks, and it is possible that he knows much less about God than he thinks he does. No doubt this frequently occurs.

Moses knew enough about God to write the Pentateuch, a wonderful contribution to

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

SOME ELEMENTS OF TRUE HOLINESS.

Rev. G. W. Ridout, D.D., Corresponding Editor.



We are in an age when the severest tests are being put upon the Christian Faith; when real religion is being counterfeited by so many freaks and fanatics, and when true holiness, likewise, is being misinterpreted, distorted and misrepresented by leaders and followers of groups whose influence is disastrous to the cause. We have had various cults whose propaganda has been working the most serious damage to the higher aspects of the Christian life.

'Mid the confusion of tongues, and the tumult and the noise of contending factions, it is well for us to turn aside and consider afresh some aspects of the holy life and of true holiness.

Some unknown writer has very beautifully written:

"There is a faith unmixed with doubt,

A love as free from fear;
A walk with Jesus where is felt
His presence always near.

There is a rest which God bestows,
Transcending pardon, peace;
A lowly, sweet simplicity
Where inward conflicts cease.

"There is a meekness free from pride
That feels no anger rise
At slights, or hate, or ridicule.
But crosses count a prize;
There is a patience that endures
Without a fret or care,
But joyful sings 'Thy will be done,'
My Lord's sweet grace I share.

"There is a purity of heart,
A cleanness of desire
Wrought by the holy Comforter,
With sanctifying fire.
There is a glory that awaits
Each blood-washed soul on high,
Where Christ shall come and take his bride
With him beyond the sky."

1. *True Holiness is that state of grace indicated by the Bishops of the M. E. Church in their Address of 1832. They said:*

"When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life; and we have further said that this privilege may be secured instantaneously, by an act of faith as justification was . . . Only let all who have been born of the Spirit, and tasted of the good word of God, seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our class-meetings and love feasts be cheered by the relation of the experiences of the higher character as they now are with those which tell of justification and the new birth."

2. *True Holiness is a state of Heart Purity.*

Bishop McKendree gives a striking testimony to this aspect of holiness. He says: "Not long after I had confidence in my acceptance with God, Mr. Gibson preached a sermon on sanctification, and I felt its weight. When Mr. Easter came, he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth. The more I sought the blessing of sanctification, the more I felt the need of it, and the more important did that blessing appear. In its pursuit, my soul grew in grace and in faith that overcomes the world. But there was an aching void which made me cry:—

"'Tis worse than death my God to love,
And not my God alone."

"One morning I walked out into the field,

A BAPTISM OF LOVE AND TEARS.

So wrote John S. Inskip of an experience which he had long after his entering his Beulah Land experience. It was during a holiness meeting in his church with Dr. Palmer, Mrs. Palmer and Mrs. Hamline present.

"I felt it wherever I went, and whoever I met my soul appeared drawn toward them by cords of love and tenderness. I shall henceforth speak of this as the baptism of love and tears."

Of what great need of this baptism of love and tears these days! We cannot blind our eyes to the fact that in the Holiness Movement of today there are too many dry eyes and so many not filled and suffused with love.

The mournful fact has got to be confessed that too many rest in a past experience and in the acceptance of the doctrine. One may be straight doctrinally and yet not suffused with Divine Love.

John Inskip's wonderful power as a preacher and a leader was due largely to the fact that he kept himself filled with God and had a constant supply of divine emotion in his soul. We recognize the danger today of our preachers and leaders becoming official and being good managers, yet at the same time being dry and tearless and sapless in their soul.

Another great soul winner tells of an experience he had in these words: "No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say literally bellied out the unutterable gushings of my heart. These waves came over me and over me one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more,' yet I had no fear of death."

One of the mystics sang:

"I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul."

—Exchange.

and while I was musing, such an overwhelming power of the Divine Being overshadowed me as I had never experienced before. Unable to stand, I sank to the ground more than filled with transport. My cup ran over, and I shouted aloud."

3. *True Holiness is a Conscious Cleansing from all Sin.*

This fact is illustrated by Carvosso: "What I now wanted was 'inward holiness'; and for this I prayed and searched the Scriptures. . . . At length, one evening, while engaged in a prayer meeting, the great deliverance came. I began to exercise faith by believing, 'I shall have the blessing now.' Just that moment a heavenly influence filled the room, and no sooner had I uttered the words from my heart, 'I shall have the blessing now,' than 'refining fires' went through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin . . . This happy change took place in my soul March 13, 1772."

4. *True Holiness recognizes the antagonism between Sin and Holiness, and that it is absolutely inconsistent with the New Testament to think of a person being in a state of Sin and a state of Holiness also.*

A certain writer tells of an experience he had with this sin problem: "One night, while meditating on the subject, my mind was directed to an old question of discussion in Physics, 'What would happen if an irresistible force came against an immovable object?' That which is contradictory, and an impossibility, in Physics, was a reality in God's dealing with sin, and on the fly leaf of my Bible I wrote the following:

"When the irresistible force of God's infinite love for the sinner

Came against the immovable object of God's holiness in his antagonism against sin,
The heart of God broke in the anguish of atonement suffering."

A fountain of cleansing was open for sin and uncleanness,

And so a River of Grace is flowing all down through the ages

Bringing redemption to all men."

5. *True Holiness implies a Full and Complete Salvation.*

Mrs. Bottome wrote some years ago: "I shall never forget the time when one of the sweetest women of our Methodism was so hungry for a pure heart, a full salvation, that she could hardly eat or sleep, and she passed out of her tent at a camp meeting to hear the morning sermon. The subject was, 'Christ a complete Saviour.' Before the preacher reached the close of the sermon she said to herself, with her heart breaking with longing, 'O, will he say that he has found him a complete Saviour, that he knows it all by experience?' The sermon was ended, and then the minister, laying his hand on his heart, said, 'He has been and is a complete Saviour to this poor heart of mine,' and in that moment the woman, whose name was as ointment poured forth for years after that, apprehended Christ by faith as her perfect Saviour and was filled with the Spirit.

"O what changes would take place in churches if the constant preaching to the people of what they ought to be and do (which they know quite as well as the minister) should give place to seeing the minister filled with the Spirit, having received the anointing from the Holy One, and showing it by a joy that would make everyone hungry for his joy? For it is true that the people know a good thing when they see it, if they do not when they hear about it."

6. *True Holiness is a State of Soul Tranquillity.*

Professor T. C. Upham, in his "Interior Life," has the following beautiful statement: "The divine life, which in every stage of its existence depends upon the presence of the Spirit of God, places a high estimate on mental tranquillity. It is no new thing to remark that the Holy Spirit has no congeniality with, and no pleasure in the soul, where strife and clamor have taken possession. If, therefore, we would have the Holy Spirit with us always, we must avoid and flee, with all the intensity of our being, all inordinate coveting, all envying, malice, and evil speaking, all impatience, jealousy and anger. Of such a heart, and such only, which is calm as well as pure, partaking something of the self-collected and sublime tranquillity of the divine mind, can it be said, in the truest and highest sense, that it is a temple fitted for the indwelling of the Holy Ghost.

"Where there is true Christian perfection, there is always great humility; a Christian grace which it is difficult to define, but which implies at least a quiet and subdued, a meek and forbearing spirit. Whatever may be our supposed gifts and graces, whatever may be our internal pleasures and raptures, they are far from furnishing evidence of completeness of Christian character without humility. It is this grace which, perhaps more than any other, imparts a beauty and attractiveness to the religious life; and which, while it is blessed with the favor and approbation of God, has the additional efficacy of disarming, in a considerable degree, even the hostility of unholy men. It has the appearance of a contradiction in terms, but is nevertheless true, that he who walks in humility walks in power."

VII. *True Holiness has Meekness and Perfect Love associated with it.*

Prof. Upham further says: "It is, perhaps, a common idea that humility implies weakness; and that lowliness of spirit is the same thing with spiritual imbecility. But this

certainly is not a correct view. Christian humility, it is true, has nothing in itself; but it has much in God. In a word, it is the renunciation of our own wisdom, that we may receive wisdom from above; the negation and banishment of our own strength, that we may possess divine strength; the rejection of our own righteousness, that we may receive the righteousness of Christ.

"When on a certain occasion the pious

Fenelon, after having experienced much trouble and persecution from his opposers, was advised by some one to take greater precautions against the artifices and evil designs of men, he made answer in the true spirit of a Christian, moriamur in simplicitate nostra, 'let us die in our simplicity.' He that is wholly in Christ, has a oneness and purity of purpose, altogether inconsistent with those tricks and subterfuges, which are

so common among men. He walks in the broad day. He goes forth in the light of conscious honesty. He is willing that men and angels should read the very bottom of his heart. He has but one rule. His language is, in the ordinary affairs of life as well as in the duties of religion, 'My Father, what wilt thou have me to do?'—This is Christian simplicity; and happy, thrice happy is he who possesses it."

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D.D.

CHAPTER XXIV.

WILLIAM BOOTH.



HE earliest recollections of the Salvation Army are a great hall crowded with interested multitudes; some fire-baptized man or woman preaching salvation in genuine "mourner's bench" method. They were the jest and ridicule, especially the preaching "lassies," wearing their funny little bonnets. Such was the movement for two or three decades, as it swept through the underworld of England, and of every other civilized and half-civilized land. It was a *salvation movement*, literally forced upon the great founder, while protesting against the deadness and formalism then so prevalent in the Wesleyan Methodist Church. The story of William Booth is not unlike that of John Wesley; his church refused to follow him in his zeal for the redemption of lost men, rather than religiosity and stately architecture. The Methodist Church was not only indifferent to the zealous appeals for a spiritual awakening but, like the Established Church with Wesley, refused to allow him such liberties.

We look upon the Salvation Army today as another of the religious tragedies being enacted among us; it is scarcely a shadow of its former self. Now we behold a small uniformed group on a street corner, singing, preaching, pounding drums and tambourines, scarcely attracting any attention at all from the passing throngs. In the beginning, crowds followed them from the streets to the halls; such a thing now is unheard of. But the Army has activities, many of them; here they are, gathering up rubbish and old clothes throughout the city; ringing bells on the street corners during the holiday season, collecting money with which to give a dinner to the poor on Christmas; running a "sleeping house" for the "down and outs." All this work is good, commendable, necessary; but it is nothing more nor less than humanitarianism. The salvation feature is *nil*, so far as we have observed. The salvation part is confined to the "street meeting," which means next to nothing; they have their racket, take a collection, and depart.

Here is the strange twist again evident; while the Army was directly under the care and observation of William Booth and his family, they were persecuted, assaulted, insulted by the crowd, and not infrequently imprisoned—women as well as men. Such outrages were perpetrated under the eyes of the church and the law, and from neither, scarcely any protection. In one year nearly seven hundred officers and soldiers were so persecuted, two hundred and fifty being women; about one hundred thrown into prison. The elite religionists regarded them as unworthy of protection, and the big policeman, with his bosses higher up, looked upon them as a public nuisance, deserving drastic suppression. Now since they have turned their attention to "serving tables," they are honored, supported by the churches, city authorities, and the press. The Army lassies during the World War won the love and undying loyalty of all the doughboys. Why? Because they were present in the trenches, first

aid places, and on the field of blood, with physical ministries; coffee, cakes, smokes, served with a kindly smile. All honor to them.

But we are to write in this chapter of the man who founded and promoted for nearly a half century, a movement seeking primarily the salvation of the unchurched, and help for the under-privileged. William Booth was born in abject poverty, April 10, 1829, at Nottingham, England. At the age of thirteen, was the only son of a widowed mother. The Booths were fighters, and some one has said that the ancestors of this man were "fighting something, somewhere, a thousand years ago."

Booth said that his mother was a contradiction to the doctrine of human depravity which, says he, "I firmly believe; but in her there were no evidences of it." Poverty in those days did not solicit the attention of the public as now; they were made to feel the great "gulf fixed" between them and the better classes, and they must submit to their lot. Thus was the early environment of William Booth, the "apostle to the poor."

The Booth family were Methodists; but this young man found little in the church of his fathers, exemplifying the holy principles of John Wesley. "I believe," said he, "in one God, and that John Wesley was his prophet." But forty years after his death, his church had grown cold, dead, and formal; pews for the rich, and no welcome for the poor.

Booth was converted in a little Methodist chapel in Nottingham at the age of fifteen, and struggled long and hard before he was settled in a life of holy faith, from which he never swerved for nearly seventy-five years of devoted service. Soon after his conversion, following a long attack of fever, he was called by a young friend—William Sansom—to help him in a mission located in the slums of the town. This is where he got his first vision of the needs of the unchurched. After his father's death, he worked as an apprentice, and for ten years after opening the mission, he was a lay preacher. He says: "How I did work, those days; I left the business at seven in the evening, soon after, a visit to some sick person; then a street meeting, followed by a cottage meeting, where usually some one was saved, I reached home about midnight to get all the rest I could until seven in the morning. That was sharp exercise." During those ten years, he was a close reader of the Bible, and next to it, "Finney's Lectures on Revivals."

He tells us, he modeled his sermons after Wesley, Whitefield, and Finney. In those days, there was a wide chasm between the laymen and the clergy; he was bitterly opposed by the "cloth," as they considered preaching by the unordained as almost sacrilegious. Different dress, voice, and mannerisms must accompany those who were authorized to preach, all of which was nauseating to the zealous soul of young Booth. But the ten years of rough-and-tumble street preaching in Nottingham and London laid the foundation for his remarkable ministry as a leader of the Salvation Army in after years.

While God was preparing William Booth for his great leadership, he was also prepar-

ing for him a helpmeet in the person of Catherine Mumford. This zealous young woman was excluded from her church, because she would not agree to stay away from the Reform Party, which was composed of men and women who wanted to set aside conventionalities for the sake of men's souls. William and Catherine were married, and she became a never-failing source of comfort and sympathy to her husband in his early ministry. It was she who broke away from all regularities of all the churches, which stood against women speaking in public.

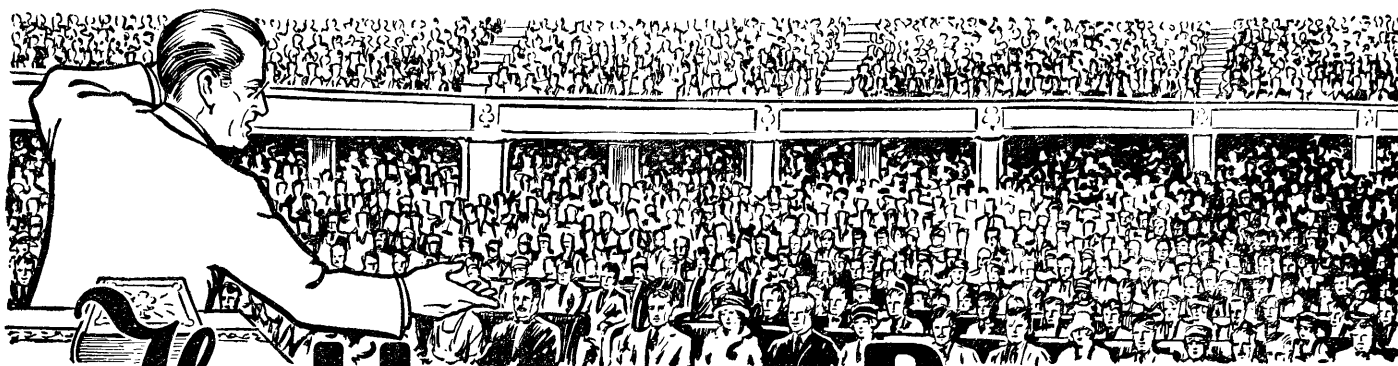
The Methodist New Communion was the body which William Booth joined; they insisted that he must be better educated; they put him to studying Greek, Latin, and Science. He soon found himself utterly unfitted for this task; he saw dying souls about him, and could not be interested in the dull routine of classic studies. The time came when a choice must be made; the church demanded the cold formalities of an ecclesiastical program; William Booth heard another call louder than the orderly church ministry.

The conference was in session; he must choose between the over-lordship of the church, and the clear call from the "highways and byways"—the lost men and women. At the tense moment, a voice, sweet and distinct, rang out from the gallery: "William Booth, you do what God wants you to do;" and he did. This noble man took his wife by the hand, and together, they walked out of that conference and the church forever. It was the choice that day, which gave to the world the Salvation Army.

The Booths spent some time doing revival work after they were excluded from the church; but they were practically stranded, waiting to see what God would have them do. In the meantime, they settled in East London, and at last the opportunity came; he was invited to hold services in a big tent erected on an old burying ground, in the Whitechapel neighborhood, as the expected "missioner" was taken suddenly ill.

This was the beginning of a wonderful career; the organizing genius of William Booth at once became active, and the whole world knows what he accomplished—the Salvation Army—organized, trained, and commissioned, in even greater detail, than either the English or American Armies. It was first called the "East London Christian Revival Society." Much time was spent in fasting and prayer; whole nights were spent waiting on the Lord for more light. We wish to state here that William Booth, although alienated from his own beloved church, was an ardent believer in the great doctrines taught by John Wesley. He believed and preached the doctrine of Entire Sanctification, and held special "holiness meetings," and urged the believers to seek it, as a work of grace subsequent to regeneration. So we see, that the Salvation Army was born in the "Upper Room," as it were, of pentecostal fires. Mr. Booth did not believe his officers capable of assuming the sacrificial duties of the Army without their Pentecost, and did not hesitate to so preach it. He urged them to wait until they received "power from on high."

(Continued on page 16)



The HERALD PULPIT

CHRIST THE LIFE.

Rev. Paul S. Rees.

Text: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

IT is possible to state the purpose of the Incarnation, the coming of Christ to our world, in various ways. We may put the matter in terms of lostness and recovery. The race is astray.

Christ has come to restore it to itself and to God. "The Son of man is come to seek and to save that which was lost." Or, the reason for the Incarnation may be set forth in terms of sin and atonement. Human guilt is not a theory, it is a condition. Atonement must be made. "Behold the Lamb of God which taketh away the sin of the world." Or again, the mission of Jesus may be stated in terms of darkness and light. Evil is the sire of mental darkness, which is error, and moral darkness, which is sin. Christ comes with the torch of truth, the candle of forgiveness, the flame of holiness. "I am the light of the world."

In the text, however, the objective of the Savior in his advent to our world is revealed in still another form—a vastly comprehensive form. It is couched in terms of death and life. Men are not only lost and therefore in need of recovery; they are not only sinners and therefore in need of an atoning Sin-Bearer; they are not only in the dark and hence in need of illumination; they are *dead* and consequently in need of *life*. Their severance from God, their want of the life which is everlasting, has created a human need, a race-wide peril, so seriously and gigantesquely great as to challenge the attention and elicit the pity of him Who is life's Source and Center.

Why then did he come—come to Mary's cradling arms, come to Bethlehem's rock-hewn grotto, come to Jerusalem's pools and palaces, come to Galilee's lovely waters, come to Calvary's uplifted cross, come as God manifest in the flesh? Why? Let him answer. "I am come that they might have life, and that they might have it more abundantly."

This gives to the life and death of the Man of Galilee a significance that is unique. Back and beneath of all that he said and did during those fleeting years in which he graced our prodigal planet with his matchless presence were the deep-lying passion and purpose to open to men the fountains of eternal life. He did not come to philosophize. Hence he founded no academies. He did not come to educate. So he wrote no book, elaborated no curriculum, elected no faculty. He did not come to ameliorate human ills. No one need look for a hospital which he founded or an industrial home which he established. He came simply, sublimely, uniquely, to give himself that, as from the dying corn seed and wheat grain come the living

harvests of the morrow, so from his dying might come the freedom and fulness of spiritual life to the sons of men. This is central; other things are by-products.

In an attempt to open these richly suggestive words of his let us permit our thought to move on a rising scale from three centers of consideration: First, Existence without life; second, Life without fulness; third, Life without limit.

I. EXISTENCE WITHOUT LIFE.

That mere physical existence is not the life which Jesus came to furnish, that men may and do possess life in the flesh quite apart from saving faith in him, requires no formal proof. It is perfectly obvious. But the point that urgently needs stressing is that men who have nothing more than life in terms of the flesh, life in terms of the brain, though it be the virile fleshliness of a Tunney or the flashing brain power of a Millikan, are eking out a lowly and impoverished existence. They have never been quickened in the spirit by the birth-giving energies of the Lord Christ.

It was a fundamental and enduring distinction that Jesus drew for Nicodemus between the kingdom of the flesh and that of the spirit. "That which is born of the flesh is flesh." Being what it is—"flesh and blood"—it cannot inherit the kingdom of God, cannot so much as "see" it. Even if it were to re-enter the womb from which it sprang and return to the "cell-state" again, it would still be flesh. And upon issuing afresh it would be as incapable of citizenship in the kingdom of God as before.

"But," the modern mind asks, "are not all men the sons of God? Have we not substituted the conception of God's vast and loving Fatherhood and man's world-wide brotherhood for the old notion of the new birth?" It is the old story of the catchiness and contagiousness of half-truths. Perfectly true is it that men are creatively the sons of God. God alone could produce a human being. And in producing that being, it should be remembered, he gave him more than a body to function in a world of things and a brain to function in a world of thought. He gave him a soul to function in the world of spirit. That soul is the most vital part of the being. It moves in the realm of the eternal. It communes with God. It belongs by right to God's living kingdom.

But sin, whose deadliness and destructiveness lie in the fact that it strikes at that which is most vital in man, has robbed the soul of its citizenship in the kingdom. It has driven men, if we are to believe the Scriptures and be true to the facts of experience, from the fellowship of God. It has stripped men of the life which depended on that fellowship, with the result—the bitterly tragic result—that their spiritual sonship has been forfeited. Can any man be said

truly to live, must he not rather be said merely to exist, whose spirit lies dormant and dead, an alien from the kingdom of God?

There he stands, this unquickened man. He fronts the realities of eternal life. He has a native capacity for them. He is not only creatively but potentially God's spiritual son. Perhaps he is your friend, your father, your husband, your brother, and you are a Christian. Perhaps he is wayward and wicked and sunken. Let us hope not. Perhaps he is kind and cultured and moral. Let us hope so. But whether the one or the other he is an unregenerate man. You and he therefore move in realms which, spiritually, are as far apart as the Pole Star and the Southern Cross. You may live in the same house, eat at the same table, breathe the same air, move in the same sunlight, speak the same mother tongue, yet you live in utterly separate worlds. You have found life in Christ. He has not. You have had the grand purpose of the Incarnation grandly realized in you. He has not. His is the mere meager existence of those who have never been born from above.

II. LIFE WITHOUT FULNESS.

In the march of the Master's thought as contained in the text we come to the higher level where existence is transformed into true life. The term which scales to the upper level is our familiar word "regeneration." In that memorable discourse with Nicodemus Jesus acknowledges the mystery of the new birth but emphasizes the reality which moves within the mystery. He bids us accept the verity of it in that same practical spirit in which we accept the mysterious breathing of a June zephyr or the thunderous sweep of a Miami hurricane. "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Mystery? Yes. But reality too.

Marvel not that God can create men anew. Marvel not that he can breathe his life into a dead soul quickening that soul into glad obedience to himself and unselfish service to humanity. Marvel not, I say. What is supernatural to men is but a limitation of their perceptive powers; it is perfectly natural to God. Hence the absurdity of dogmatically affirming the impossibility of miracles.

The God in Christ who called a sheeted Lazarus from Bethany's death cavern and turned a funeral at Nain into an earnest of the resurrection morning has come to smite the human soul through with the creative and redeeming energies of a new and unending life. He speaks and a guilty heart becomes a guiltless one. He speaks and a soiled imagination becomes a chaste one. He speaks and a perverted, weakened will be-

comes a righteous, loyal one. He speaks, this life-giving Christ, and a personality that has been the rioting place of evil becomes the hallowed shrine of deity. So great and far-reaching are the changes effected when men really begin to live the life that is everlasting.

Say what we may, the impartation of divine life, regeneration, must be and is a crisis of the soul attested by all the authority of experience. Much is being said and much written about the type of revival which the twentieth century is to welcome and witness, and, in that connection, the type of conversion we may expect to see from now on. The impression is going abroad that the coming revival is to know nothing of the individualistic or emotional emphasis of the old camp meeting and mourner's bench. It is rather to be coolly rational and broadly social—presumably the outcome of the "new and larger social program of the church." A curious inconsistency thus develops. The old "mob psychology" of the Methodist revival is derided. Yet the new "social revival" is confessedly more concerned with the "crowd" as such than the backwoods meeting ever was. It is essentially a mass movement, albeit a calm, calculating, cultivating, moralizing, spiritualizing sort of a movement. It may succeed in making men better citizens, in giving them a kind of ethical toning up, but it will *never, never* bring them into the living sonship of the living kingdom of the living God unless it recognizes that they must be personally quickened in regeneration by a personal Christ. To this end he came. For this purpose he died.

III. LIFE WITHOUT LIMIT.

The text now carries us to a still higher level of thought and spiritual privilege. The avowed aim of the Master is not only to bestow upon us the gift of eternal life, which is essentially synonymous with regeneration, but to give us the life that is more abundant. I shall not contend that these added words *prove* the position of those who witness to a second work of grace. It is *suggestion* rather than proof that we have here. It is not a question of logical implication but of reasonable application.

Thinking for a moment of the personal experiences of hundreds, even thousands, of reliable Christian witnesses, may we not say that at one time or another following conversion there develops in the believer's heart a distinct longing for a fullness of the Spirit such, for example, as the disciples received at the end of their tarrying days in Jerusalem's upper room? That longing, moreover, is almost always associated with desire for cleansing, deep inward cleansing. This is as it should be. It is normal. It is Scriptural. The passion for the clean heart should never be divorced from the plea for the abundant life of Pentecost.

Uncleanliness in the heart of the believer, that hereditary taint which the Apostle described as the "sin that dwelleth in me," is to the new life in Christ Jesus what disease is to the life of the physical organism. A tubercular has life, but not the fullness of it. The active presence within the organism of a debilitating and deadly germ prevents the life processes from being normal and strong. Similarly a born-again Christian may have life without the fullness of it. The active or even the dormant presence of inward sin keeps the new life in Christ from possessing the entire being and asserting itself with complete moral vigor and spiritual mastery.

Consequently it is not surprising that the Scriptures and experience concur in associating the witness to inner cleansing with that rich forthpouring of life for which Pentecost stands. "Rivers of living water" shall be yours, says the Master. "This spake he of the Spirit" not yet given, says John. "And when the day of Pentecost was fully come, they were all filled," says Luke. Our hearts were "purified by faith," says Peter. Let the witnesses speak for themselves. The

connection between the abundant life and holiness would seem to be clear enough.

But surely there is in these weighty words that which is designed to lift our eyes to a more comprehensive view of life. Does man long for larger physical life? Does he cling to it when the last fluttering pulse-beats are shaking his weakened frame? Let him know that he cannot have the fullness of it without Christ. The clean, Christly way leads to longest and fullest retention of the vigor of true manhood or womanhood—the flash of brain, the keenness of eye, the strength of stride.

Are we eager for intellectual life? It is not an unworthy quest. If "God has little use for our brains," he has much less use for our ignorance. Let us know, however, that thought never blossoms in its purest, strongest forms where its roots have not been fertilized with the inspiration of Christ and irrigated with generous inflows of the "Water of Life." It is true that those hands of his were too busy writing dust-pardons for the women of scarlet or mixing clay for the blinded eyes, to write volumes which should take their places in the libraries of the learned. Yet this Galilean Who forgave the guilty and healed the infirm, and fed the hungry, has moved the pens of the loftiest thinkers, kindled the genius of the noblest poets, awakened the unscored harmonies of the finest composers. Let him capture our minds and make them yield their golden best.

O my friends, a personal, living Christ releasing himself within our quickened beings, living in us, breathing upon us, flowing through us—that is the glory and power of our holy faith. It is the end of the Incarnation. It is the objective of the Cross. Did he not pour himself lovingly and mightily into Saul of Tarsus, and Peter, and Huss, and Savonarola, and Luther, and Wesley, and Finney, and Moody? Through them he flowed and out of them he issued in powerful spiritual movements, crushing wrong through them with resistless impacts of right, gathering to himself, through them, holy fellowships that now girdle the globe, shaping through them the immortal destinies of uncounted millions.

This in the past. What shall we say for the present. He wants new personalities to touch, this life-giving Christ—new Careys to call, new Livingstones to quicken, new Brainerds to possess, new Booths to energize, new Asburys to endure. If he can have us, our life shall be full and blessed indeed, life for ourselves and unmeasured stores in reserve for others. "I am come that they might have life, and that they might have it more abundantly." Nor is it the life of golden poppies closing with the sunset chill, not the life of feathered songsters dropping dead from their high-built nests, not the seasonal life of springtime, greening into summer, fading into fall; not this, but the life that is inbreathed from above, the life that is progressive, broadening, deepening, unfolding, unaging, eternal.

MEEKNESS.

Matt. 5:5.

REV. A. L. WHITCOMB, D.D.



HERE is a striking absence of literature and discussion on the subject of Meekness at the present time. During fifty years of religious experience, the writer has heard but one sermon, which was devoted entirely to the subject of meekness. Why this absence of literature on so important a theme? Perhaps all feel as does this writer—it is too deep and important a subject to handle wisely and have shrunk from the task: and yet, no more important question has ever been discussed by

the pulpits of Christendom than that of "Meekness."

The utterance of Christ on this subject was a new view of truth to the Greeks and Romans. To them, wealth, power of arms, pride, and a haughty overmastering spirit of world conquest, was the mark of greatness; but Christ comes to them a new teacher presenting meekness, (to them a dog-like virtue) as a desirable and blessed characteristic, and conquering a world inheritance as well as blessed. See Matt. 5:5.

The Romans are not alone in their wrong estimate of true greatness. There are, and always have been two estimates of character, the Divine and Human, and seldom have the two agreed. God esteems the lowly; man esteems the exalted; God values the poor; man values the wealthy; God appreciates the weak; man is moved by the mighty; God exalts the meek, the lowly; man honors the proud, dominant, and man often fails to inquire as to the justice and righteousness of such authority and power; "God resisteth the proud but giveth grace unto the humble" and "He knoweth the proud afar off." Of the rich, Jesus said "How hardly shall they that have riches enter into the kingdom of God" and of the dominant, "He that taketh the sword shall perish by the sword." Of the meek, he says "blessed are the meek, for they shall inherit the earth", and "He will beautify the meek with salvation."

Meekness, a characteristic so highly esteemed by the Creator, can hardly be a spirit of cowardice, as some hold, nor a mere "dog-like virtue" as held by the Romans. Neither is it a blindness to evil, an insensibility to evil or an indifference to righteousness, but it is a resignation to the perfect will of God, a spirit of kindness towards all men, a spirit of modesty, in the presence of all good, a spirit of meekness which, in the sight of God is of great price. 1 Cor. 13, is a splendid photograph of such a character—a Christian gentleman. James exhorts all to "meekness of wisdom" saying, "who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Paul calls us to meekness of teaching when he writes, "in meekness instructing those that oppose themselves." Peter in his first epistle, commends meekness in adornment, and *more especially* does he commend the adornment of meekness—a suggestion or two on the question of attire would seem timely at this point.

1st. Slovenliness is no part of religion; "cleanliness is next to Godliness" may not be a scripture quotation, but it is most certainly a scripture teaching.

2nd. Uniformity in attire is not essential to religion. All need not, all should not dress alike. Individual taste and conviction should rule in this realm. "Let thine own minds" sweetness have its operation upon thy person, clothes, and habitation."

3rd. On the other hand one should dress modestly and decently; as Dr. Adam Clarke has said, "Were religion out of the question, commonsense would say, be decent, be modest, be moderate." In this age of immodesty and nudity, such an appeal is most timely.

4th. Some timely advice would be: 1st. Avoid all loud, meretricious and expensive apparel; indeed all slavery to any world custom. Do nothing, wear nothing, just because others do, but because you have a better reason.

2nd. Avoid a rabid censoriousness or unkind spirit of judgment of others who do not agree with you.

3rd. Make the outward conduct and attire conducive to growth in a meek and quiet spirit, the end of all living, "Which in the sight of God is of great price." Tertullian wrote, "Clothe yourself with the silk of piety, with the satin of sanctity, with the purple of modesty, so shall God himself be your suitor." Amen!

BEACON LIGHTS OF FAITH. (Continued from page 3)

The Salvation Army Movement spread to every large city of England and Scotland in a short time, and as rapidly as officers could be found capable of caring for the work, new posts were established. Permanent headquarters were in London; but the General Superintendent, as he was first called, went continually, and formed new organizations, and kept close watch over the work in all the cities. The conception was gigantic, and was even more united and connected than the Young Men's Christian Association, which was the growth of several decades, and wrought in the council of many Christian leaders. The Salvation Army came from the heart and brain of one man.

William Booth traveled and organized his work in every nation, civilized and heathen; and unlike the U. S. Army, stationed in all countries, his Army was manned almost entirely from the native human soil where he planted the posts. Then the U. S. Army is officered by high-salaried men; his Army was almost run on voluntary service, without power to enforce duties.

William Booth was a prodigious writer, and we marvel at the books which came from his pen, when we survey his vast field of activities. The duties of the Pope of Rome, or the ruler of any nation, have a small job in comparison with this Christian Statesman. His first book was "Darkest England, and the Way Out." This was followed by "Religion for Every Day." Then "How to Reach the Masses with the Gospel," then every detail of the Army organization was covered in specific volumes: "Orders and Regulations for Staff Officers," "Orders and Regulations for Field Officers," and then the Division Officers, and the local officers, each and all had books of instruction in the most minute detail. Then, we all know about the central organ of the International Army—the "War Cry," which has been sold by the lassies in every nook and corner in the world. This publication was also the brain child of the great founder, and he wrote for its pages as long as he lived.

Since the Apostle Paul, we know of no man—saint, martyr, or reformer—who so absolutely exemplified the idea of a Christian Soldier, as the founder of the Salvation Army. Paul saw it as a warfare, and so invested his life; William saw it in the same light, and organized "fighters" who have circled the globe. It is to be regretted that the fighting spirit for lost men has, in a large measure, waned, yet, there remain multitudes of consecrated, Spirit-filled men and women among them, standing for the things that William Booth stood for.

Three Remarkable Conversions. E. E. SHELHAMER.

For the encouragement of the saints and my brethren in the ministry, I want to speak of three remarkable cases of God's grace which we witnessed the past summer. You have heard it said that the "Spirit is leaving the world" and that we have no right to expect mighty displays of old time power any more. In fact one of our strong evangelists says that since this is the case, he no longer feels led to preach hell-fire sermons, but is giving his time to getting the bride of Christ ready for his appearing. This sounds plausible and coming from the source it did, had a tendency to affect the manner of the writer's preaching. But "God is faithful," and would not let us fall into this subtle snare. Hence, for the past two years we have felt led to preach frequently on the doom of the impenitent with the result that we have seen many open sinners quake and yield to God.

I confess with shame that modern evangelism has largely drifted into commercialism and skimming over the surface. A few backsliders are reclaimed, chronic seekers counted over dozens of times, and the church stirred temporarily. But say, brethren, if Satan and skepticism are getting in their master strokes, where is the Lord God of Elijah! Has he gone out of business? No!! Let us believe him who said, "concerning the work of my hands, come and see me."

This has been a very busy year and God has given gracious outpourings, but I want to speak especially of three clear cases. One was a man in New York State, an awful blasphemer and fighter. He boasted that he was an infidel and had not been inside a church for forty years. We saw him tremble and seek God one week and the next week seek holiness. O, what a change! In the same meeting, a husky farmer who opposed his wife's seeking salvation, had to have her support him, or he would have fallen in the aisle on his way to the altar.

The second case was a thirty-two degree Mason, an ex-soldier, who operated a machine gun in France and "picked off" many a German. He drove from Colorado to the camp meeting at Imperial, Neb., a distance of three hundred miles. His wife, a Catholic, was the first to get saved. Next he came and oh, what bowing, but he came through! Three days later he came to seek holiness and received a powerful Baptism. Now he wants us to come to the Rocky Mountains and hold a meeting.

The third case was a pathetic one, an old grandmother, nearly seventy, belonging to the Amish (awmish) people near New Philadelphia, Ohio. These dear people are dutch, hard working farmers. They are very strict and also very loose. They wear hooks and eyes, instead of buttons, they think it wrong to own an auto, burn electric lights, or worship in a church building. The women and girls all wear little white bonnets and the men and boys wear rather long hair and a beard under the chin. But with all their honesty and plainness, they are great tobacco users and know nothing of vital godliness. It was good to see some of these young people break down and seek God. They swayed back and forth, fell prostrate on the floor and shouted aloud the praises of God. For this, they were turned out of their church and boycotted in business. It was beautiful to see one of these grandchildren lead the grandmother to the altar where she soon found peace and declared it was the first time in her life that the load of guilt was lifted from her heart. A young man was sanctified and declared that he never knew before that "one could feel hollow on the inside."

Other cases could be cited, but these should suffice to enable us to believe that God is still able and willing to reach down and pluck souls out of the jaws of hell. "According to your faith, be it unto you."

Yours for a *clean*, rather than a *big* work.

Dr. Riley in Kentucky.

I have long heard of the abilities of Dr. W. B. Riley of Minneapolis, in the lecture field. One might know from his position as President of the World's Christian Fundamentalist Association, that he is a man of great ability. I have recently had the pleasure of accompanying him in a series of five lectures before Kentucky audiences in the interest of Fundamentalism. As campaign manager of The Fundamentalist Association in Kentucky, it fell to my lot to give direction to his work in the state. He spoke in West Broadway Baptist Church, Louisville; in the Methodist Temple, Sixth and Broadway of the same city; in Pastor Elzy's Baptist Church at Shelbyville; in the Church of the Disciples at Latonia; and in the Fifth Avenue Baptist Church, Pastor O. J. Steger, Newport. His addresses were masterpieces.

His theme is "evolution," which he shows to be anti-christian, indeed Atheistic, in all its tendencies. According to Dr. Riley, it has no foundation whatever in science, but is a fraud, pure and simple; a piece of non-sensical humbuggery. He shows that it is calculated to destroy the Christian faith, and is propagated in the schoolroom by beginning with the immaturity of youth. It has no appeal to the well-established, mature, intelligent, Christian mind; but with children and youth who are not established in the Christian faith and in Christian thinking, it finds its stronghold.

Dr. Riley has challenged and does challenge, as he puts it, he "dares and double dares" the whole confraternity of evolution teachers in our colleges and universities to meet him in public debate. Thus far, he had held fifteen debates with many of the so-called scientific leaders of the nation, and one or two imported from England. His audiences have ranged from twelve hundred to six thousand. In each case, except one or two where his opponents refused to permit it, a vote of the audience has been asked to decide the winner. In one instance with forty-two hundred present, the Evolutionist received two hundred votes, the defender of the Old Faith, four thousand. In another audience of eighteen hundred the "Biological Baboon Booster," as Andrew Johnson would say, received twelve votes; the champion of the Old Book was supported by the rest of the audience. In only one audience, where the congregation was thoroughly antagonistic to Dr. Riley's position, the Evolutionist carried the day by a majority of ten. This was the only instance out of fifteen debates in which the Bible champion lost the decision. And such might be expected. They have no living man who can stand up before his mighty onslaughts for three days. He challenges them on every hand. I am authorized by him to pass the challenge on to the universities of Kentucky, Cincinnati and other institutions of the higher learning. He will meet any recognized champion of evolution from any seat of learning on American soil. If they refuse to meet him it is because of the weakness of their cause, and their inability to stand up before the facts.

Let the people of Kentucky demand of all the teachers of evolution in our higher institutions, that they take down their sign, confess the falsity of their claims, or march out like men and face Dr. Riley before the people. Pass on this challenge until the state realizes the weakness of the enemy's cause. The teaching of evolution is a sin against God and the immaturity of youth. It is the teaching of falsehood, not of truth. The Fundamentalist Association is pushing a campaign to bring the facts before the people of this State.

We desire to hear from pastors who are interested and who would be glad for strong speakers, men of character and ability, to visit their churches in the interest of "the Old Book and the Old Faith."

THE FUNDAMENTALIST ASSOCIATION,
L. L. Pickett, Vice-Pres., and Campaign Mgr.

P. S.—Don't forget The Fundamentalist Convention at Wilmore, Dec. 14-16.

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

REPORTS FROM SOUL WINNERS

TERRE HAUTE, INDIANA.

Sunday night, November 14, we closed an unusually successful fifteen days' meeting in West Terre Haute, Ind. When we began the meeting the conditions in the city and in the church were most unfavorable for a revival of religion. The election campaign was in full blast, which divided the attention of the people and kept many of them from attending the services. Then the former pastor had served the church eight years in all, six of them consecutively, when, for reasons that need not be mentioned, the people greatly desired a change in pastors, and not being able to effect a change they became discouraged, and hence inactive in the work of the church. Another serious drawback was the immorality of a man who had been very active in the church and was one of the most exemplary members until recently.

The congregations were small in the beginning of the meeting, but they increased greatly as the work continued. After the first service there was not a service to the very close in which there were not seekers for pardon, reclamation, or purification, and they prayed through in the old fashioned way, not many less than half a hundred having testified to have received one or the other of those blessings. In the main we had a good praying and working force which contributed greatly to the success of the meeting after it once got going. We never witnessed deeper conviction, or brighter cases of pardon and purity in all of our ministry. There was quite a good deal of genuine, pentecostal shouting among the saints when one after another of the seekers prayed through.

On the last night of the meeting the conviction that was upon the people was fairly oppressive. There was a stillness upon the people like the stillness of death, and altogether the service was like a funeral service, and saint and sinner alike wept like they were at such a service. The tension was so great that we made some two or three attempts in vain to close the service, but saint and sinner alike seemed loath to leave. The opinion was expressed by different ones that some unsaved people crossed the deadline that night. Many people from other churches of the city and out of it attended the meeting, and testified that they were greatly blessed and refreshed. The pastor, John A. Ganaware, stood nobly by the work, and was overjoyed over the results of the meeting. He asked us to continue the meeting another week, but we felt that our work was done, and it was necessary for us to hasten on to our next meeting.

We devoutly thank God and give him all the praise and glory for the blessed results that were accomplished in soul-saving in that meeting.

J. L. Glascock.

SONG EVANGELIST M. V. LEWIS REPORTS.

I beg leave to make a report of my work for the last few months. It is doubtless fitting that we share mutually through the columns of *The Herald* the good news of the field—with its cost of toil and its joy of reward.

Considered as a whole my summer has been quite crowded, giving me the privilege of being at home with my campaign only once. The last meeting reported was in Oklahoma with Rev. H. A. Longino. From there I went to Utica, Kan., working with Evangelist P. P. Belew, of Marion, Ind., and Pastor J. E. Greever. We tried to meet the need of the field by pouring out our souls in prayer, sermon and song, and God honored our efforts with his saving and sanctifying presence. Brother and Sister L. I. Goodrich, Asburians, who were connected with the High School at Utica, contributed greatly in prayer and song to the promotion of the meeting. They refreshed our hearts.

Following this it was my pleasure to join Evangelist Raymond Browning at Lexington, Ky. Brother Browning appeals to me as being outstanding as a fearless preacher and champion of the Gospel, pervaded with a spirit of gentleness that is seldom excelled. He gave himself unstintingly in the Lexington campaign where he had erected his large tent with a seating capacity of 2500. He has reported this meeting in a former issue of *The Herald*.

From Lexington we moved to Paintsville, Ky., with five in the party: Rev. Browning, evangelist, Rufus Perkins, pianist, F. H. Strebie tent man, E. G. Ramsey, business manager, and the writer. Rev. Folley, pastor of the M. E. Church, and Rev. Perkins, pastor of the M. E. South Church, with whom we had the pleasure of working, are delightful men, and they have a splendid number of sweet singers which made possible a large choir of extraordinary quality.

My next meeting was at Scottsville, Texas, camp, with co-workers, Rev. John E. Hewson and Rev. O. H. Callis. We put in ten days of hard work which was honored of the Lord in definite experiences in the hearts of seekers. I do not know when it has been my privilege to come in touch with personalities more congenial than these men. There are a host of good praying people at Scottsville who hold the workers up before the Throne of Grace, resulting in peace and power in preaching and singing.

Mineral Springs Camp at Pleasant Hill, La., was where I next labored, with Dr. O. G. Mingledorff and Rev. G. M. Raney. Both of these men are strong expository preachers, and for ten days we literally feasted on great truth. We were frequently moved to holy wonder and reverential awe under their ministry. We were grieved that during the meeting our dear Dr. Mingledorff was taken ill and had to return

to his home in Georgia, and that we had to carry on the meeting without him. The Lord bless the people of Mineral Springs, and spare to us many years to come Mrs. Armstrong and Mrs. Mosley.

To my home camp at Fig. N. C., just west of the Blue Ridge Mountains I went from Louisiana. This camp is very dear to my heart, and has made gradual progress since it was first established some six or seven years ago. We have been successful in securing the best workers on the field, and a solid foundation has been laid. It is seldom we see a camp ground more picturesquely located. On either side runs a beautiful stream of clear mountain water—one of these a river and the other a large creek, and towering above almost on every side are beautiful hills and mountains that seem to instill something of God's eternal strength. In keeping with the progress of the "Old North State" (in the South) we have good roads and easy access to main-line railway systems. How I wish some of God's people would camp with us the last ten days of August. A better place for a short summer vacation could hardly be asked.

Brother Jim Green, Conference Evangelist, was with us, and we were wonderfully helped and built up under his leadership. A goodly number of pastors were also with us and made definite contribution to the work. The Lord bless them all.

My report has grown apace—perhaps too long, so I shall desist from reporting our meetings since Sept. 1, and perhaps write again. I should like to ask that you include me occasionally as you make petition to our Heavenly Father. I covet your prayers for Christ's glory. Your's in song,

M. V. Lewis.

SAUK RAPIDS, MINNESOTA.

Months have passed since we reported meetings, not because we have been idle, but because we have been busy. We regret to have to disappoint our friends who watch for the reports of meetings, and know they will rejoice to know that God has been graciously blessing all the time. Montevideo, Minn., with its church altar filled again and again during the springtime meetings lives in our memory, with more than an hundred and twenty-five that found the blessing of God upon their hearts, and has sent three new students to Asbury College this fall, much credit due to the godly pastor, Rev. G. E. Tindall. Rosewood, Milan, Royaltown, Langola, Minn., and other points, including Sonora, and Sheridan, Ia., are battlefields where God has given gracious victories in saving men.

We are now in the midst of a gracious meeting in the Methodist Church, with Congregationalists helping, at Sauk Rapids, Minn. Last night the altar was crowded with seekers, more than fifteen of them finding victory; the night before the altar was crowded with seeking souls, some lingering till late, and weeping and praying their way through to God. At every service souls are finding God. We have found some real saints at Sauk Rapids, and they have been praying for a real revival and are now rejoicing in the answer to their prayer and faith. We go to Bloomfield, Iowa, Nov. 14 to Dec. 5 for meeting in the Methodist Church.

Never have we had such sweet fellowship, such abiding peace, and joy in our own hearts, and never previously have we so had the blessing of God upon us in the preaching of his Word.

H. E. Copeland, Evangelist.

AMELIA, OHIO.

Glad to report two good meetings since Conference; the first was at Clay City with Bro. C. C. Farmer, pastor. He had his church ready for a revival, and soon the power fell upon the people. Altar was soon filled with men and women seeking either to be saved or sanctified; between thirty and forty bright professions and several received into the church. Our second meeting was at Wagoner's Chapel on Saltwell work, Bro. S. W. Dean pastor. Don't know where I have been in such a meeting and saw greater power of God manifested. It was an old-time revival where men and women fell at the altar under deep conviction and wept their way to God. One man started to the altar and fell; he then crawled the rest of the way. He soon prayed through in the good old-fashioned way. Thank God, old-time religion is not simply a thing of the past. We can have it today if we are willing to pay the price. Some eighty bright professions of either conversion or sanctification, sixteen added to the church.

We are now at Saltwell. I never saw a meeting move up faster. Some fifteen or twenty professions the first five days, thirty-five or forty at the altar last night, ten prayed through. We go from here to Rose Hill. We crave the prayers of *The Herald*. We are asking God for one thousand souls this year. I have had twenty-eight years' experience as pastor in both stations and some of the leading circuits. Will be glad to help any brother who believes in old-time, Holy Ghost revivals. Write me, Amelia, Ohio.

S. H. Pollitt.

JERUSALEM, OHIO.

The Jerusalem, Ohio, camp was remarkable this year because of its general results. A few prayed through to victory. The camp opened in a drought of five months' duration. A meeting to pray for rain was called. The town was billed so that God would get the glory for the rain. Some timid ones said, "What if it should not rain?" But there is no "if" in God's answer to prayer. The prayer meeting was held on Friday night and all day Saturday copious showers fell upon the parched earth. God got

the glory and the camp is now on the map. Heretofore the people had let Rev. Charles Kolb of Elgin, Tenn., bring his tent and assume the responsibility of the camp, but now a camp meeting organization will insure the permanency of the camp. Praise the Lord.

M. Vayhinger.

REPORT OF EVANGELIST W. W. LOVELESS.

We are still in the battlefield, and have another good revival to report. This last revival was with the Church of the Nazarene at Fresno, Ohio. Rev. John Crider is the good pastor of this loyal little church. The revival lasted three weeks, and was a stubborn fight against the powers of darkness from beginning to the end; but the Holy Spirit was our leader in every service, and the result was a gracious victory, and a good harvest of souls.

Brother Logan Wells, a humble, sweet-spirited, but gifted singer drove twenty miles every night and led the song services, and also sang beautiful solos which were mightily used of the Lord to make the meeting a success. One Sunday morning after Brother Wells sang the glory down, the evangelist did not get to preach, and the altar filled up with hungry seekers. Those who were in that service that rainy morning will never forget the wonderful service that the Holy Spirit precipitated upon us. A holy pandemonium broke loose upon us, and some prayed, some cried, some shouted, some walked the floor, while others laughed and sang. This service lasted until nearly two o'clock in the afternoon. Other services of similar character were of frequent occurrence during the revival, especially during the day services. Quite a lot of restitution was made by those who were seeking the Lord, and I am sure that God is always pleased with this; and it is very essential for the seekers if they want to get anywhere. At the end of the revival Brother Wells and his good wife united with the local church, and also another good old sister,—a mother in Israel.

Rev. C. F. Whetsell, pastor of the Church of the Nazarene at Urchville, and Rev. A. H. Perry, pastor of the Church of the Nazarene at Coshocton, both came over with their good people and helped push the battle. This was our second revival with Pastor Crider and the Fresno Church this year, and we are sure that we will carry through life a warm remembrance, and a kindly feeling toward this little band of true-blue, blood-washed pilgrims. "I feel like traveling on."

W. W. Loveless.

London, Ohio.

SUNRISE, KENTUCKY.

I wish to report a good meeting recently held with Rev. J. W. Gilbert and his people near Sunrise, Ky., at the Barlow Methodist Church. Though weather conditions were unfavorable a good part of the two weeks yet the attendance was reasonably fair and splendid co-operation upon the part of the Christian people of the adjacent neighborhoods.

There were about fifteen professions of faith and higher ground gained by the local church as a result of the meetings. I never saw penitents pray more earnestly at an altar of prayer. Old-time conviction was on many toward the close of the efforts, and the meetings should have continued longer.

We are now engaged at the Orangeburg Methodist Church and the interest is growing. I have an open date in December and January, and would like to place it with some pastor needing our service.

Fielding T. Howard, Evangelist.
Wilmore, Ky.

EVANGELISTIC REPORT.

Since re-entering the evangelistic field we have held two meetings, the first at Mitchell, S. D., in the Nazarene Church. Rev. Wesley Armstrong, the pastor, is a consecrated man. His wife and children are with him heart and soul in the work and live the life of holiness in the home. We were entertained in their home and enjoyed their hospitality and fellowship. Some souls sought salvation and made their peace with God. The church at Mitchell has gone through some hard experiences for the last two years, but under the wise leadership of Brother Armstrong we believe they are constantly gaining ground. He has the reputation of being a strong preacher and knows his Bible.

Our next meeting was at the Forest Center Church of the Nazarene, out from Menomonie, Wis. We have labored with this good people before and were much delighted to be with them again and meet old acquaintances. This is one of the oldest Nazarene churches in Wisconsin and has been a spiritual light-house in this part of the state for many years. Forest Center has a good number of choice holiness people, who are self-sacrificing and on the march for God. Rev. G. W. Cornelius is their good pastor. His wife is also an active worker in the church. Pastor Leggett and his good people from Durand, Wis., came over a number of times and were a blessing in the services. The church was revived and some sinners prayed through. To God be all the glory. Our next meeting is at Bethel Church of the Nazarene, Edmunds, N. D. Pray for us.

Julius Miller, Evangelist.
Mattoon, Wis.

There is always song and merriment in the Father's house. The Christian—the son who knows he is a son,—is so deeply conscious of his Father's goodness that he is "always rejoicing." He gives thanks in everything. He carries within his breast a merry heart.—J. D. Jones.

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(Continued from page 1)

religious literature. He knew enough about God to look into the future and know that Christ was coming and it seems that he really knew Christ. In the Epistle to the Hebrews we read that Moses chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

The truth is Moses was a prophet as well as historian and law-giver. And he looked deep into the future and knew more about God, his law, his love, his coming Son and plan of human redemption than many men who are disposed to exalt themselves and discredit Moses. It is possible, however, that this writer in the Sunday School literature is not as great an offender as he seems to be. It may be he is clumsy in the expression of his thought rather than guilty of great irreverence and ignorance. It may be that the brother wants to say that revelation has been unfolding through the centuries that, after Moses came the great prophets with their wonderful messages, David, with his inspired poetry, Christ, with the acme of revelation of the love of God, the inspired apostles with their wonderful teachings, and the Holy Ghost with his manifestations and exaltations of Christ. So we must be careful in our judgment of this brother. For one, I do not like his expression. We have quite a group of conceited men who are all the while boasting of their superior knowledge of the true philosophy of life and the content of divine inspiration, who are simply noisy rather than instructive, and boastful rather than profound. They have a disposition to belittle the knowledge and service rendered to the world by the prophets, Christ, the apostles, in fact, everybody that has gone before them. They seem to feel that up to this time any wise men who have lived have been building a pedestal for their elevation and preparing the world for a display of their wonderful knowledge.

We remember that Christ, somewhere in his teaching, made a remark something like this: "If ye had have believed Moses ye would believe me." Moses and Christ stand very close together. Moses knew Christ would be born and his work was looking to and preparing for that end. The last time

we see Moses he is alive and doing well. He is on the Mount of Transfiguration with the Lord and seems to have had quite an understanding of Christ's person and mission, for he was talking with Christ of the death he was to accomplish soon after in Jerusalem. It will be just as well to leave Moses in his glory and, at least, be sure we have caught up with him, before we begin to boast of our superiority over him.

Can a Modernist Be Saved?

The caption at the head of this editorial contains a practical and important question. Some one may ask, "Where, and who, is a modernist?" Ask the modernist.

Those modernists who deny the inspiration of the Scriptures, the virgin birth of Christ, the fact that he performed miracles, that he was God manifest in the flesh, that in his sacrificial death he provided an atonement for sinful men, I say, such modernists cannot be saved. Men are saved by faith in the Lord Jesus Christ of the Bible. Such modernists as the above mentioned, are not Christians, and cannot be. Those men who are loyal to the brand of modernists mentioned above are not loyal to the Bible, the Christ of the Bible, or the Church of God. The lines are straightly and strictly drawn between those who are steadfastly loyal to God, his Word, his Son and his Church, and the infidel and those who are sympathetic with, and friendly to, the infidel.

DURING THE YEAR 1927

Great emphasis will be laid upon the doctrine, experience and life of holiness in the columns of *The Pentecostal Herald*. Sinai calls for holiness, Calvary provides for holiness, judgment day will ask for holiness. "Without holiness no man shall see the Lord." This must be our great concern for ourselves and our fellowbeings. Our Christ has solved the sin problem. He is able to save to the uttermost all who come unto him. His blood cleanseth us from all sin. Amen!

Good for Bishop Mouzon.

We clip the following from the *Greensboro Daily News*. One of the North Carolina conferences was in session in Durham at the time of the incident.

"Durham, Nov. 12.—Referring to the address of Rev. C. A. Upchurch, superintendent of the Anti-Saloon League before the North Carolina conference at this morning's session, Bishop Mouzon stated that he had always been a Democrat and that his father was carried off the battlefields during the war between the states, and that he had known nothing except to be true to the best traditions of the southland, but before he would vote for an out-and-out liquor man or for one who had kissed the ring on the pope's finger he would vote the Republican ticket at the next election and the conference showed its approval by giving him a rousing cheer."

When Bishop Mouzon made the above statement he had in mind "Al Liquor Smith." The state of New York has time after time voted against "Al Liquor Smith" for governor, but the great aggregation of foreign-born Roman Catholics, Jews and lawless un-American haters of the Eighteenth Amendment continue to rally under his Tammany standard and make him governor. There has never rallied under the leadership of any one man in this nation a more dangerous element than that mighty host of foreign-born, un-American, gambling gang who support "Al Liquor Smith," and in their consummate ignorance and conceit, think they can make him president of the United States.

Bishop Mouzon expresses the sentiment and feeling of all of the best element of the people in the South, when he repudiates Tammany Hall, the un-American, foreign mob, and their liquor leaders. If the Democratic party, which has torn itself into pieces

over "Al Liquor Smith," at its convention in New York wants to bury itself in a bottomless grave, it will nominate this chieftain of the lawless liquor forces of the nation for president.

Great Revival at the Methodist Temple.

Rev. J. W. Weldon, pastor of Methodist Temple, Louisville, Ky., has recently been assisted in a three-weeks' campaign by Dr. Burke Culpepper, with his singer, Prof. Robinson, and young Culpepper, one of his nephews. The three men make a splendid group of workers.

It was my great privilege to be at their service the closing Sabbath morning, and the vast audience present manifested deep interest in a powerful sermon preached by Dr. Culpepper. At the close of the sermon something over seventy people united with the church, a large number of them being grown men. There were many bright, fine looking young people. The great Temple was packed with a multitude in the evening and a large number united with the church.

Dr. Culpepper is a man of remarkable ability, preaches with unction and fervor. He is fundamental to the core, stands firmly for the old gospel. He warns sinners of the coming judgment, a fearful hell, the great need of repentance and saving faith in Christ. He has a marvelous fund of knowledge; his illustrations are clear and forceful. He attracts, instructs, convinces, and wins the people to Christ.

We do not know of any such gracious revival in a Methodist Church in this city in many years. Temple church has been prospering under the ministry of Brother Weldon. The past fourteen months he has received over 250 into the church. He is an earnest, successful gospel preacher, and is attracting attention, and there is every indication that the great old Temple church is going to become a center of spiritual life and power.

H. C. M.

Godliness With Contentment.

MRS. H. C. MORRISON.



WE were once asked to define true happiness and our minds immediately reverted to the passage given in 1 Timothy 6:6, where the apostle tells his son in the gospel that, "Godliness with contentment is great gain." We see from this that gratitude is really an asset which many of us do not take into account in reckoning up our possessions in this life, while at the same time everything we seek is that we may add to our contentment and satisfaction. We fail to reckon in a thankful heart and yet there is no greater wealth-producing agent than the faculty of gratitude.

What can be better than to be contented; to feel grateful that you are as happily situated as you are, and at the same time recognize that every good and perfect gift comes down from the Father of lights, thus causing the incense of our gratitude to ascend in constant praise to the Giver.

"On that men would praise the Lord for his goodness and his wonderful works to the children of men." There is never a time when we need cease our thanksgiving for God's mercies are strewn thick about our way and everywhere we turn there are tokens of his loving-kindness and tender mercies. There is none of us but can say as did David, "Surely goodness and mercy have followed me all the days of my life," for in a thousand ways the love of God is manifested to us though ungrateful and undeserving we may be.

A good remedy for ingratitude is to count

your blessings, if indeed they can be counted. As the little song goes,

"Count your blessings, name them one by one,
Count your blessings, see what God hath done,
Count your blessings, name them one by one,
And it will surprise you what the Lord hath done."

We read some time ago about *thanksgiving muscles* and it struck us forcibly for we were anxious to know where they were located and what they were supposed to do. As thankfulness comes from the heart, we do not miss the mark when we say that the thanksgiving muscles are located in the soul, and unless they are used, will become paralyzed from disuse just as other muscles become lifeless when not put to service.

You can usually tell a person who has not developed these muscles for there is a whining register in their voice and the whole life seems set to the minor key. The trouble is that the muscles of the soul are not active and the tone of your voice will be to the pitch to which your thanksgiving muscles are tuned.

Let us learn to grasp occasions for thanksgiving that we may turn the blue days into bright days and the minor tone in our voice into the joyful major key of a praiseful heart. Some one has said, "When we are crippled in these thanksgiving muscles, we go limping and crawling through the world, our heads hanging down and our backs bent. Oh, for a thanksgiving gymnasium, for a set of gratitude dumb-bells, good cheer Indian clubs and praiseful parallel bars! For in some way or other, I must put myself in training for the singing and rejoicing hosts of heaven."

We would do well to heed the admonition given in Deut. 8:2: "And thou shalt remember all the way which the Lord thy God led thee." We, like the Israelites, need to be reminded of the paths through which the Lord has so kindly led us, and surely the silent tones of gratitude will be awakened to joyous lays of praise and thanksgiving to him who supplies our every need. God is good and forgetteth none, so all have a right, yea, are duty bound to praise him. We close with the following beautiful Thanksgiving Hymn which expresses the desire of every grateful child of God.

"We thank Thee, Lord,
For all the garnered riches we have stored,
The ripened fruits that generous autumn yields.

From sunny fields.

"In many hues,
Sustained upon earth's bosom, fed by dews,
And ripened in the sunlight, waves the grain
O'er hill and plain.

"And patient toil
Which sowed the seed upon the fertile soil,
And watched and tended through the summer days,

Thy name doth praise.

"Could we complain,
If frost had blighted, or had wind and rain
Left devastation on their stormy track,
And fields were black?

"Nay, these are still
The messengers Thou sendest to fulfill
A purpose which we may not clearly see,
Yet trust in Thee.

"Thy gifts sustain
The body's needs, but poverty and pain
Oft minister to higher wants than these
The Spirit sees.

"Then come what will,
Prosperity or failure, good or ill,
Unknown or understood, still be adored
Thy ways, O Lord!"

ASBURY COLLEGE.

REV. Z. T. JOHNSON.

SPIRITUAL LIFE.

ONE could write an interesting book on the spiritual life of Asbury College. Things happen there as they do in no other part of the world. I remember one occasion when a boy in the Ministerial Association (who is now a missionary in Africa) preached a passionate evangelistic sermon. He gave an altar call and a Chinese student went to the altar and was converted. The next night another boy preacher urged seekers to come and several were converted or sanctified. Boy after boy preached in this fashion for about ten days and a great revival broke out. About this time some of the women teachers asked if they might bring the girls to the meeting. This was done, and for another eleven days the revival fires burned high. No preacher was called. The boys did the preaching. Sometimes there was no preaching, but after testimony or during testimony numbers would flock to the altar. One night a prayer meeting was held for the unsaved who had not yielded. A large number stayed in the room, the basement of Wesley Hall where the services were held, and prayed until day. About four o'clock some of the unsaved boys got up and walked the campus, saying that they could not sleep with those people praying for them. At the end of three weeks every student in school was converted and nearly every one professed the blessing of sanctification. And all this with no special chosen leader!

Every one feels perfectly free in his spiritual life. Many times the chapel services are broken into with voluntary testimony. One morning last year the Spirit of God came in upon the chapel in such a way that hearts melted under the Divine influence. The students wept and shouted. The President was so overcome that all he could do was to stand and weep. Many of the faculty wept for pure joy. Mind you, this was not during a revival, but just an ordinary school day. During the Friday night prayer meeting this is the usual rather than the unusual.

There are two regular revivals held each school year. About two or three weeks after the opening the fall meeting begins. This generally runs about two weeks and results in a wonderful blessing to the school. It tones things up for the year and starts everything off right. The meeting this fall was held by Dr. H. C. Morrison and was one of the best opening revivals there in years. Between semesters, about the last of January and the first week of February, the winter revival is held in the church. This is conducted by some outstanding holiness evangelist. The students attend this meeting every night. The professors ease up some on the lessons and all take part in the meetings. Generally there is a great revival. Thus the second semester of school work is opened in a good way.

The week of Commencement is generally a revival week. A holiness convention is held in connection with commencement exercises and many notable preachers speak to the people. Many times students and visiting friends find God in saving or sanctifying power.

One might think from this program that much time is taken up with meetings of one kind or another. Well, let us see. The average school has basketball and football games with other colleges. Many of the students attend these games. Let us take an example or two. The writer knows a school where a trainload of students went to Chicago to attend a football game. It took them two days away from school. Nearly every time the

team went off for a game from fifty to three hundred students went with them. That meant at least a day lost with each game. At another school the same was true with the basketball team. At one time over a hundred and fifty students went by train and bus to a game and got back the next Sunday morning. They lost all day Saturday from school. What was the effect of such a thing as this? It was demoralization, reckless enthusiasm, loss of sleep, time lost from studies and class room. If you like to call it time lost, we would rather see students lose some time each year in a revival meeting than in such wild extravagance of sporting energy.

But time taken up with God is never lost! When the meetings are over the students leap to their tasks with renewed zeal. While they are going to services the studies are not discontinued, but are merely lightened up some. They are kept busy. Then when studies are taken up in full again the work is kept going in such a way that regular courses are covered in the proper manner. Asbury does A grade work in all of her departments.

What is the spiritual atmosphere of a school like that worth? Who can tell? It cannot be estimated in values of gold and silver. It means that something is put into the character of the student that stamps him forever as of "a peculiar mold." He is different. His ideas of life are different. His ideals are lifted. His sense of spiritual values are greatly enlarged. One can never be the same after attending Asbury.

Just a Few Christmas Suggestions.

For the benefit of busy persons who want suggestions as to gifts and their appropriateness, we feel confident you will be delighted with any of the following you may select:

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V will be visions we've had turned into glorious sight.
E shall be everything fixed for our enjoyment.
N means that nothing short of praise will do in that fair land.
O is the overcomers' rich reward.
U stands for the untold beauty of our grand Home.
R means the redemption song the bloodwashed will sing.
H is for holiness, the pass-word for each one.
O signifies the one snow white stone we shall receive.
M means our fine mansion, we shall soon inherit.
E is the ecstasy that will permeate our soul.

Composed by Charley H. Faulk, Lisbon, Ohio.

Dear Aunt Bettie: On Sunday morning, October 10, the foreign mail reached our Bangalore home and with it came a copy of *The Pentecostal Herald*, of August 25. In it is a letter written by Lizzie Leonard Marrett to her Herald cousins. What place *The Herald* had in her heart and hand is disclosed in that letter. How she loved to assort the rolls of *Heralds* that from various parts were faithfully sent for free distribution. It is the most openly avowed paper striking at the heart of the present church apostasy so rapidly darkening the Christian world. We are here in India to fight this evil and one of our strongest weapons is *The Herald*.

But I am writing to break the sad news to all your readers that my beloved wife, Lizzie Leonard Marrett, is no more in the ranks of the Church Militant. On the morning of October 10 at 3 A. M. Sunday, God called her to her reward and she has now joined the Church Triumphant. After an illness she often suffered from, her weak heart failed and suddenly she passed into the presence of Jesus.

She has gone for higher service but has left our aching hearts bleeding. Her letters met a wide response and packets of literature for free distribution came in by every mail. Some even wrote her for personal help in the great struggle of spiritual conflict. Her pen and speech are now silent but as her lonely husband, personally known to Dr. Morrison during his Indian tour, I ask all your readers to keep us in prayer and send us all the spiritual literature they can afford. God bless *The Herald* family.

Your far-away cousin,
C. R. Marrett.

Dear Aunt Bettie: Would you let another Kentucky girl join your circle? We are not taking the paper, but thought I would write. I am sixteen years old. I weigh 105 pounds. I do not go to school. I have one sister at home and four sisters married. I have five brothers. I go to meeting at Beech Bottom. Has anyone my birthday, Sept. 9?

Willie Cleo Jones.
Peytonsburg, Ky.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy group of boys and girls? I enjoy reading page ten. The stories are interesting. I live on a farm. I am eleven years old, four feet, ten inches tall. I have light hair, blue eyes and fair complexion. My birthday is July 6. I hope some of the cousins will write to me, if W. B. doesn't get my letter.

Opal Nutter.
Mt. Nebo, W. Va.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for a long time. I surely enjoy reading the letters on page ten. I have never written to *The Herald* before, so I hope you will welcome me on page ten. I live on an 80-acre farm seven miles from town, and a half mile from the East Vermillion River. I am a girl of fifteen summers, have dark brown hair, brown eyes, fair complexion, am five feet, nine inches tall and weigh

one hundred and twenty-five pounds. My birthday is June 15. I guess I had better end my letter so some of the other cousins will have room to write. I hope to see my letter in print as this is my first letter to the dear old Herald. I am sending my best regards to Aunt Bettie and the cousins.

Fern Emis.
Rt. 1, Canistota, S. Dak.

Dear Aunt Bettie: My father takes *The Pentecostal Herald* and I enjoy reading page ten very much, and as I have never seen a letter in from Canada I thought I would write. I am from Prince Edward Island, one of the provinces of the Dominion. I am eight years old; will be nine Jan. 8. I have one sister fourteen years old. My father has just got home with his vessel after a stormy trip and we are very glad to have him home with us again. I would like to see this letter in print as I have never written to any paper before. So I hope Mr. W. B. is snoozing. Hoping the Lord will make us children his children I will close wishing *The Pentecostal Herald* and Aunt Bettie every success. Your friend from Prince Edward Island, Canada.

Geraldine Harris.
Beach Point, Murray Harbor, P. E. I. Canada.

Dear Aunt Bettie: I very much enjoy our page, in fact entire publication, you seem such a happy band of readers. I am guessing that you would like scattering sunshine into the lives of others. I know a dear orphan shut-in who has been afflicted for most fifteen years and I'm sure a shower of cheer would wonderfully brighten her dreary existence as well as giving her a glad surprise. If a reply is wanted please enclose stamped envelope. Her address is Miss B. E. Lamb, Hazel, Ky., Rt. 1, Box 9. Do we whom God has blessed with health and in so many other ways think and do for the shut-in as we should? I fear we do not, for unless we have had experience we can't even know what it means. However, let's each of us strive to be more thoughtful for such is surely God's own work.

An admirer of *The Herald*.

Mrs. G. W. Y.

Dear Aunt Bettie: Have just finished reading the interesting letters of the cousins. May I become a member of your happy family? Life is full of happiness if we but look about us for it. It is in helping others we find most of our happiness. In serving others we serve our Master, and oh what joy fills our hearts when we do everything in his Name and to his glory, forgetting self and remembering only the person in need. I am a shut-in, but life is full for me. God can do wonderful things for us even though we are seemingly placed upon the "shelf." Often he is preparing us for some work and we are set aside for a time, possibly to learn patience and be brought into complete fellowship with our Lord. We all need one another's prayers, so let us pray for one another, remembering that "Delay in the answer of prayer is no indication that it will never be answered." If desire continues unweakened and is fed by no improper object or motive, delay in the response calls for importunity rather than discontinuance in prayer. The persistence of such a desire in the heart of a consecrated child of God constitutes a presumption in favor of its legitimacy and ultimate gratification. Hence "Men ought always to pray and not to faint."

Greetings for the holidays to all the cousins.
B. M. Howenstein.

Dear Aunt Bettie: May I join the happy band of cousins once more? I honestly hope I may. I wonder if any of you cousins remember me, as it has been sometime since I wrote to the Boys and Girls' Page. I hope everybody is feeling fine and enjoying life. I wonder what all you cousins are doing these cool days? As for myself, I'm still on the same old job that I've had for sometime, helping Daddy in the postoffice and store. I like the job very well. I guess you cousins are wondering what I look like and where I live, so I'll try and

tell you as I always like to have a description of folks. I'm just a little girl 21 years of age, have dark brown bobbed hair, brown eyes and a medium complexion. I live on a farm out in the country with my Daddy and Mama. I have two brothers and two sisters, all at home too. I guess I'd better not make this letter too long, for there are lots more that have letters to print. I'd be real glad to hear from you all, as I enjoy receiving letters and answering them too, so hope to get letters from you all.

Jewel Turner.
Inroad, Ky.

Dear Aunt Bettie: Will you let a little Washington girl join your happy band of boys and girls? I live on a farm and have a nice and good mother and sister and a nice brother. We all go to church and I have missed only two Sundays this year. I am a Christian and so are my mother, father and brother. I am ten years old. Now I have a new Aunt and lots of new cousins. Hope they all love Jesus.

Esther Bergstrom.
Rt. 5, Box 166, Mt. Vernon, Va.

Dear Aunt Bettie: Here comes another Mississippi girl to join your happy band of boys and girls. My grandfather takes *The Herald* and I enjoy reading the cousins' page. I have black hair, brown eyes, and fair complexion. My age is eleven years. I am in the fifth grade at school. I have an uncle, Morrison C. Overall, in Texas. Mary S. Hudson. I enjoy reading your letters. All you cousins write to me. I hope to see this in print.

Evelyn Overall.
Houston, Miss.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. My mother takes *The Herald*. I love to read page ten. This is my first letter to *The Herald* and would like to see it in print. I am thirteen years of age, have brown eyes and dark hair. I am in the eighth grade at school. Whose birthday is in the month of October? Please write and let me know. I will answer anyone's letter. Hope Mr. W. B. is taking a bath when this arrives.

Augusta Binius.
Lock Box 31, Barneveld, Wis.

Dear Aunt Bettie: Pardon me for writing you again, but I want to thank you for having my letter put in *The Herald*, though it was not a good one. I also want to thank all the cousins for their nice letters, books, and tracts. I like to read good books and religious papers, but don't care for novels. I like to read every page of *The Herald*. After I read the paper I pass it on for others. Charley H. Faulk, I believe you are twenty-three years of age. I also thank you for those poems and a book on "Divine Healing." Minnie Perkins, I enjoyed reading your letter and lots of others. Marie Coffelt, those letters you wrote to me have been read so many times I'm afraid they'll soon be torn to pieces. I joined the Presbyterian Church a few years ago, but I'm not a Christian. I like the M. E. Church. Have bobbed hair, but I'm thinking about letting it grow out. What do you think about it? I don't wear knickers, go to picture shows, or dance. Have seven sisters and four brothers. Have a sister in the ninth grade. My oldest sister will go to high school in the spring. My father is a farmer and a deputy sheriff of Jessamine Co. Who has my birthday, August 19? I shall be glad to receive letters from any of the cousins. I'll try and answer all letters I receive for I'm still trying to answer them all. I get lonesome. Hope Mr. W. B. is praying.

Carrie Canter.
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? It has been some time since I wrote. I guess some of you have forgotten me. I am eighteen years old, weigh about 132 pounds, have dark brown bobbed hair and eyes. I have medium complexion. My birthday is Aug. 17. Who has my birthday? I live on a farm with my father and mother. My father has the store and postoffice at Inroad. I have two brothers and two sisters. Aunt Bettie, I sure will be glad if you will print this for me. I will be glad if all of you cousins will write to me

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as I get lonesome back here in the sticks, but cousins, don't be afraid that I wouldn't get my mail for the office is just across the road. I will promise to answer all letters that I receive. I won't make this letter too long and if this is printed I will write again. Good wishes to Aunt Bettie and all of the cousins. My address is Hazel Turner.
Inroad, Ky.

Dear Aunt Bettie: I felt I wanted to write to you and tell you how good Jesus has been to me. I am saved and sanctified and Jesus is so precious to me. I want to do only what he wants me to do. When at Oakland City camp meeting, Rev. Bona Fleming anointed me and I was instantly and completely healed. Praise his dear name! I had been doctoring for so long and now I need not. When God healed me I feel that he called me into Christian work. I do so want to do something for my Savior. I am not attending school because it is so far, but I am taking a corresponding course. I am in my second year of high school. My aunt is an instructor in Asbury College. I would like to have some of the cousins who love God to write to me.

Loida McReynolds.
Haustadt, Ind.

Dear Aunt Bettie: Will you let a little California girl join your happy band of boys and girls? I am twelve years old, and in the sixth grade. I have three brothers and one sister. I go to Sunday school every Sunday I'm not sick. My teacher's name is Mrs. Lane. My mother is taking *The Herald* now, and I sure like the Girls and Boys' Page. As it is my first letter I will stop.

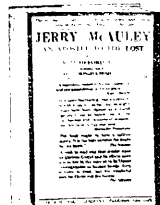
Genevieve Davis.
Rt. 1, Box 28, Lindsay, Calif.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? How are you and the cousins? My neighbor, Mrs. W. P. Dobson, takes *The Herald* and I enjoy reading page ten. I am thirteen years old. I am in the high sixth. My teacher's name is Lee Evans. I sure do like him. I hope Mr. W. B. is gone to the spring when this letter arrives. As this is my first letter I will close.

Lucille Collier.
Cushman, Ark.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XI.—December 12, 1926.

Subject.—The Boy Samuel.

Scripture.—1 Sam. 3:1-10, 15-19.

Golden Text.—Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

Time.—Probably about 1134 B. C.

Place.—Shiloh; Ramah.

Historical Connection. After the death of Joshua, Israel's government was in a disorderly condition, and the Judges, fifteen in number, were temporary and especially called deliverers, sent by God when the emergency arose, and when the people called upon God for help. Gideon was the fifth Judge, and his house founded a brief dynasty in the central part of the country. But the only recognized central authority was at Shiloh, the place chosen by the Lord for the Tabernacle, though at the time of the present lesson, the worship under Eli and his sons was only a weak and disorderly priestly system. Samuel, the fifteenth Judge, was perhaps contemporary a part of the time with Samson, who had exploits with the Philistines. The administration of Samuel gave somewhat of a settled government to the south.

The Tabernacle. As long as the children of Israel remained an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was encamped. It rested finally at Shiloh. The reasons for the Lord's choosing this place are not given; but perhaps partly from its central position, partly because it belonged to the powerful tribe of Ephraim to which Joshua belonged. There it continued during the whole period of the Judges. (Josh. 19:51, 22:12; Judg. 21:12). It was far, however, from being one national sanctuary as God intended.

Samuel. When Eli was high priest, God raised up two champions for Israel—Samson and Samuel. Both were devoted Nazarites from the womb, and both were empowered with the spirit of the Lord. Samson was an example of what human can do under divine guidance. Samuel is an example of what one may do under the power of prayer.

Samuel's parents lived at Ramah, a city of the tribe of Ephraim, Elkanah, his father, was a descendant of Korah, the Levite. Elkanah had two wives, Peninnah and Hannah. Peninnah had several children, but Hannah had none. In spite of the disordered conditions of the times, they went regularly as pious Jews to Shiloh to sacrifice and worship. (1 Sam. 1:10). Hannah was "in bitterness of soul" because she had no child, and "her adversary also provoked her sore", so she went and sat by a post of the tabernacle of the Lord, and there she prayed for a son whom she devoted to Jehovah as a Nazarite.

Eli thought she was drunk and reproved her, but when he found the cause of her sorrow, he blessed her and prayed that God would answer her prayer. In due time Samuel was born. Hannah did not go again to Shiloh until Samuel was weaned—perhaps three years old, or older; then she went and "brought him unto the house of the Lord in Shiloh," and they made an offering of three bullocks, an ephah of flour, and a bottle of wine, which gave evidence of the wealth of Elkanah. Hannah would bring him a little coat or robe like that worn by the priests, which she

made for him, and he ministered before the Lord.

Commentary.—3:1. And the child Samuel ministered unto the Lord. Samuel is supposed to have been about twelve years old. And the word of the Lord was precious. Sin was so rampant in that day that the Lord seldom made any revelations.

2. Eli was growing old and his sight failing. He had laid down to sleep in his accustomed place near the tabernacle.

3. And ere the lamp of God went out in the temple. This was the sacred lamp always lighted at the evening sacrifice. Very likely only the branches went out and the main flame was kept burning. (Ex. 27:20, 21; Lev. 24:2, 3).

4. The Lord called Samuel, and he answered, "Here am I." And he ran to Eli. Samuel was yet a child, and he had not yet learned the voice of the Lord, and he thought Eli had called. We see here the implicit obedience of the child. The call was repeated again, and then again, and each time Samuel went to Eli to obey his summons. At length Eli realized that it was the voice of God speaking to Samuel, and he told him to lie down, and if the call came again, to say, "Speak, Lord, for thy servant heareth." It must have been somewhat humiliating to Eli to realize that God was speaking to the child, instead of to him, the high priest.

10. And the Lord came and stood and called. Evidently Samuel then beheld the Lord as well as heard his voice, and he answered as Eli had instructed him, "Speak, for thy servant heareth."

15-18. Samuel lay until morning and opened the doors of the house of the Lord. Samuel feared to show Eli the vision, but being solemnly adjured by Eli, he gave him the full truth. Eli recognized and submitted to the voice of Jehovah.

19-21. And Samuel grew, and the Lord was with him. From that day Samuel was a prophet of the Lord. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet. And the Lord appeared again in Shiloh.

Many eulogies have been paid to mothers, but none too high and glowing for such a mother as was Hannah. She had the care of her child for only the first few years, but in those years principles were embedded that were never uprooted, and after she left him at the tabernacle, she was still an intercessor with Jehovah for her boy. The secret of Samuel's greatness was his touch with God—his absolute willingness and reliance upon God to speak to him that he may hear.

Lesson XII.—December 19, 1926.

Subject.—The Visit of the Wise Men.—Mat. 2:1-12.

Golden Text.—For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

Time.—5 B. C.

Place.—Bethlehem.

Introduction.—When we come to the study of the birth of our Lord, it is interesting to review the prophecies concerning his appearing and to see how these prophecies were fulfilled.

In Genesis 3:15 we have the humanity of Christ foretold to Adam.

The seed of the woman shall bruise the serpent's head. In no other place do we hear of the "seed of woman," so this is a prophecy of the virgin birth of our Lord.

In Gen. 22:18 Christ's nationality is foretold when the angel of the Lord spoke to Abraham and said, In thy seed shall all the nations of the earth be blessed.

When Jacob was dying he declared, (Gen. 39:10), the sceptre shall not depart from Judah, etc., until Shiloh come, telling that our Lord would come from the tribe of Judah.

The prophet Isaiah 11:1 foretold that he would come from the family of Jesse, and Micah 5:2 foretold his birthplace as Bethlehem. There are other prophecies, but space forbids that we go farther. Each of these and the others were literally fulfilled.

We wish to stress the fact that Christ was co-existent with God from the beginning. Some think of what Christ did while upon earth and forget that he made the earth and the heavens, and that he is now preparing a place for us that where he is, there we may be also. Think of the condescension that the Son of God made when he took upon himself the form of a servant and was made in the likeness of man. In Luke 2:8-14 we have the gloria-in-Excelsis where even the angels flew back and forth from heaven to announce the coming of the royal babe.

Jesus was verily the Son of God and, humanly, he was the son of David. He was of the royal line of Judah's kings, both by the lines of Mary and Joseph. The Jews were very rigid in regard to keeping their genealogical tables, and by lineal right, Jesus, and not the Idumean usurper, Herod the great, was in reality the King of the Jews.

We do not know when Christ was born. Perhaps God had a purpose in hiding the time of his birth from us, but the commonly accepted time is Christmas, B. C. 5 in the year of the world (A. M.) 4000; in the year of Rome (A. U.) 479. It is a mystery to many why we should say Christ was born B. C. This is due to a mistake made by Dionysius, a monk, who was instructed by the pope to prepare a Christian calendar, dating events from the birth of Christ. He placed the birth of Christ at 754 of the Roman calendar (A. U.) and made that the year 1 of the Christian calendar. It was a mistake of at least four years. Christ was very probably born 749 A. U., which was the year before Herod's death, and four years before the time as stated by Dionysius. Instead of this being 1926, it is really 1930 A. D. In order to correct the mistake, we say Christ was born 4 B. C.

According to the prophecies of the Old Testament there was a general and a strong expectation of the coming of Christ to deliver the Jews from Roman bondage. The Jews expected him to establish a temporal kingdom, but he came to set up a spiritual kingdom in the hearts of men. In Luke 2:25 we read that Simeon was waiting for the consolation of Israel and when he had seen the child Jesus he uttered those glorious words, 29-32, known as the Nunc Dimittis.

Comments on the Lesson.

1. Now when Jesus was born in Bethlehem of Judaea.—We see here prophecy as to the place of his birth fulfilled. In the days of Herod. Herod was a Jewish proselyte, but he was an Edomite. The Edomites were descendants of Esau, so he was in reality a usurper and not the real

king of the Jews. He died a few months after the birth of Christ. There came wise men from the East. These were men of learning, but we do not know where they came from. Lew Wallace in Ben Hur pictures them in his fancy as an Egyptian, a Hindu, and a Greek, who were led by the Spirit of God to the desert, and were guided by the star until they found Christ. Whether this star was put into the heavens by God for this particular purpose, or one that was due there at that time, we do not know, but safe to say God used it as he saw fit.

3. When Herod the king heard what the wise men said, he was troubled and all Jerusalem with him. No wonder Herod was troubled, for had he not murdered his own wife Mariamme, his mother-in-law, his brother-in-law, his wife's grandfather, and his own two sons in his determination to destroy the possibility of the Hasmonean line inheriting his throne? And the multitude was troubled for fear of more of his bloody deeds, which in truth followed.

4. He gathered all the chief priests and scribes of the people together. In a footnote, (if I mistake not) on the first page of Josephus, we are told that David divided the priests into 24 family groups. Each course served a week. There were 24 courses, 5,000 in each course. Herod probably called the Sanhedrin composed at least of the acting high priest and the heads of the 24 sacerdotal families. The scribes interpreted the laws and collected the traditions of the elders. We readily see that they were versed in the scriptures and told Herod what Micah had prophesied hundreds of years before.

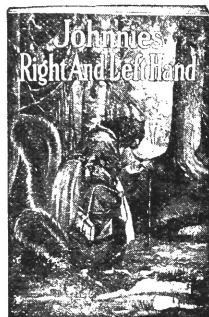
7-8. When Herod privily called the wise men and inquired of them diligently what time the star appeared, no doubt he had in mind to keep the time of the birth of Christ from the Jews, for he feared a rebellion, but he himself wished to know the age of the child, for there was murder rankling in his breast. Herod wanted the wise men to find the royal babe, but his dastardly hypocrisy in saying that he too wanted to worship him, was only such as could come from a dastardly wicked heart.

9-10. When they heard the king they departed, and when they saw the star they rejoiced. We judge that God had his own plan in mind when he caused the star to disappear for a season. The wise men did not need the star while in Jerusalem, for they could search the prophecies for themselves. When the star reappeared, they knew that God was still guiding them in their journey, and they had cause to rejoice with exceeding great joy.

11. When they were come into the house—they fell down and worshipped him. Perhaps Mary was at this time in a Bethlehem home. The wise men prostrated themselves before the child and worshipped him. The worshipper knelt, put his head between his knees, and let his forehead touch the ground. They presented unto him gifts, gold and frankincense and myrrh. This was an eastern custom to always present valuable gifts when going into the presence of the King. Matthew Henry says these gifts were simply a "seasonable relief to Joseph in his poverty." I have read that ancient commentators used to say they were typical—the gold being a tribute to a king; frankincense, an offering to God, symbolic of prayers and vows emanating from the heart of man.

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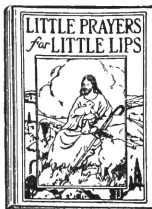
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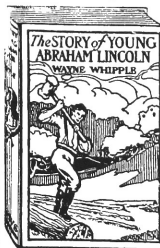
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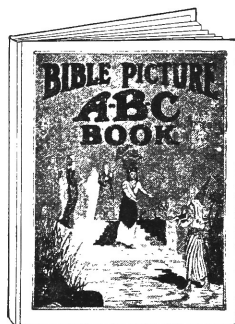
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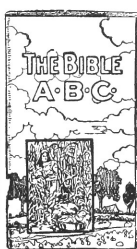


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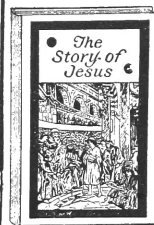
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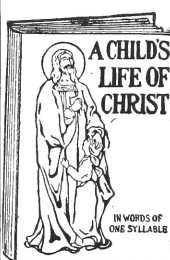
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FALLEN ASLEEP

WITHROW.

Mary C. Withrow was born Jan. 2, 1846, in Cooper Co., Mo.; married to Emanuel Snoderly. To this union were born two children, Anna and Eugene. The latter passed on to the glory land, May 11, 1922. Mother died Oct. 15, 1926.

"I love to feel that in the heaven's above,

The angels, whispering to one another,

Can find among their burning words of love,

No name so beautiful as that of mother.

BLOYD.

God in his wisdom has provided for us in every crisis. He says, "As in Adam all die, so in Christ all shall be made alive." Thus in this case when the little flower has been plucked and transplanted in the garden of God. Little Genna Bloyd was born April 30, 1917, and died Sept. 2, 1926. She was the daughter of Mr. and Mrs. John Bloyd. Her mission in this world was short, being only nine years old, but were years of happiness to her parents who loved her with all the affection that fond parents could love. She was more willing to give than to receive and would give the best she had to her little friends. Her death came as a great shock to all, but we must be willing to say, "Thy will be done."

She died in a hospital at Louisville and her remains were brought back to her home and funeral service was conducted by her pastor at her home where a large number of her friends had gathered to give sympathetic words to Bro. and Sister Bloyd. Her burial was in Red Hill cemetery at Hodgenville. Peace to her memory.

Her pastor, Owen Allen.

STEELE.

Mrs. Lydia Mae Steele, beloved wife of Glenn Steele, passed away Sept. 30. She was buried in the Mansfield, Ohio, cemetery. Mrs. Steele was a devout woman. She was a resident of Londonville, Ohio, but was a member of the Pilgrim Church at Mansfield, Ohio, and all last winter drove thirty miles with her family to Mansfield where she could worship God in the beauty of holiness. Mrs. Steele was anointed for death by her pastor, Rev. D. W. Cox, and told her people she would like to stay but she was going home with Jesus. We miss her loving face but we can say "She has fought a good fight and finished her course; henceforth there is laid up in heaven a crown." She'll be gone for a short time but we'll meet her on the beautiful shore where there are no funeral trains, no heartache, sorrow or pain.

GREEN.

Zelma Bernice Green was born December, 1917, departed this life March 6, 1919, age two years, two months. Little Bernice was a sweet, loving child everyone loved, and until her death was a ray of sunlight in her parent's home. After a serious illness of which the little form suffered severely from pneumonia and influenza she looked up from her snow-white pillow with her golden curls clustering around her little head, and lifting her little hand as if to say "farewell," the little soul softly and tenderly winged its way to heaven. She was the eldest child of Mr. and Mrs. A. S. Green. The parents are sorely grieved with having to part with their precious little daughter who has for a few short years made their home so happy.

The funeral services were conducted at the home. Then the remains were softly and tenderly laid to rest in the Sumach cemetery to await the resurrection.

Bertha Mae Ham.

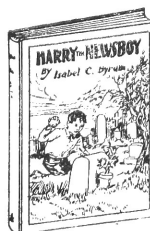
RECOMMENDATION.

To pastors and evangelists everywhere, I wish to recommend Miss Lola Young and Miss Louise Cornell, of 113 Chittenden Ave., Columbus, Ohio, as efficient and Spirit-filled gospel singers and personal workers. We have just closed a three-weeks' meeting with them as singers, and I have

Good News for the Boys and Girls Who Like to Read!

Harry the Newsboy

BY ISABEL C. BYRUM



Ever since the death of his father, Harry Armstrong had sold papers. His home was in a small upstairs room of a large tenement building in the great city of New York. There he lived with his mother and although—etc.

YOU WILL FIND THESE STORIES:

Harry the Newsboy A Balloon That Wouldn't Go Up
The Song of the Clock A Family of Pigeons
What Will Jesus Think?
Jimmy's Friend

Cloth Bound, 60c.

Harry the Newsboy is a group of fascinating stories that are true to life and well illustrated.

Another Pleasant Surprise for the Little Folks—

Grandmother's Lily

BY ISABEL C. BYRUM

Just read this list of stories found in the book:

Grandmother's Lily Earning a Bible
What Happened on Friday Aunty's Robin
Marjorie and the Wasps

Aren't they interesting? They were written for the 8 to 12-year-old children. Mrs. Byrum (who is famous for her children's story-books) can hold the attention of the children by her captivating stories and at the same time impart a lesson of true value.

These Stories are not Fairy Tales.

They are true stories told in child language. Mother as well as Father will appreciate this book. It is cloth bound and has colored pictures on front cover. Illustrations, many in full color, are found throughout each story. 60c each.

These Books Make Excellent Birthday or Christmas Gifts.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

not seen singers carry a greater burden for lost souls than they. The Uhrichsville Church was highly pleased with their labors. Any one wanting singers will not make a mistake in calling these Spirit-filled girls. They carry a burden for the young people. Let us keep them busy. Charles F. Whetsell, Pastor.
Church of the Nazarene, Uhrichsville, Ohio.



Rev. R. A. Doss, a former Asbury student is available for meetings. He has been pastor in the Northwest for the past three years, and has had much experience in revival work. Dr. Morrison says of Brother Doss: "I take pleasure in commending for your favorable consideration Rev. R. A. Doss, a most excellent young man, who has been in Asbury College for a number of years. He is a young man of fine Christian spirit and of unusual capacity as leader of music in revival meetings. Mr. Doss is a fine choir leader. He is also an excellent soloist. I commend him most highly to pastors and camp meeting committees as a young man of excellent character and able to render fine service as a song leader." Address Brother Doss, Everly, Ia.

WANTED—A sanctified lady past thirty—either married or single—to take charge of the cooking in our holiness high school for the mountain boys and girls. Splendid opportunity to do Christian work, or to preach. Address Lela G. McConnell, Lawson, Breathitt Co., Ky.

Autobiography of Peter Cartwright

STRICKLAND. \$1.75

Autobiography of Charles G. Finney

\$1.50

Life of John Wesley

BY WATSON. \$1.00

Christmas Tag and Seal Envelope

This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful. Price, postpaid, 10c per envelope.

Christmas Post Cards

Forty designs heavily embossed in gold and colors with appropriate texts. The quality of board is the best and you will be delighted with them.

15c per doz. \$1.00 per 100, postpaid.

Put God First

REV. BURKE CULPEPPER.

The matter contained in this book is vital to the Christian life. These sermons are from a heart and mind all aglow with holy enthusiasm of a divine call to preach a great gospel to a lost world. They breathe with a passion to save men from sin.

Price, \$1.50.

The Twelve

EDWARD A. GEORGE.

This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every one will appreciate these splendid autobiographies of the twelve disciples. 235 pages, beautifully bound in cloth.

Price, \$1.00.

Do You Appreciate the 23rd Psalm?

Do you derive from it the full inspiration, promise and assurance with which it abounds? Does it give you the wonderful consolation and peace of mind that it is intended to give? If not, you should read "The Nightingale of the Psalms" by Rev. J. E. Aycock. A masterpiece of interpretative of this most beautiful of scriptural masterpieces. Get a copy and read it, study it. It will do your heart good and you will wish other copies for your relatives and friends. A delightful remembrance for Christmas. Published in attractive book form, in red envelope. Send 25c for your copy; five copies, \$1.00; 100 copies, \$15.00.



Art Velvet Mottos



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS.

No. 5515—Not my will but thine be done.
No. 5516—Even Christ pleased not himself.

Home Blessings

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS.

No. 5501.
The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

Christ The Head

A favorite text printed on the new art velvet card-board. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
Price, 45 cents.



TEXTS.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Bible Jewel Series

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

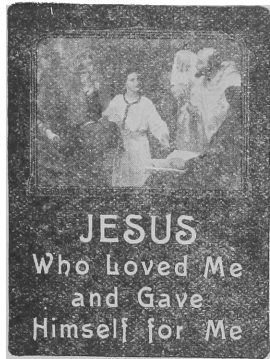
No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.
Size, 4½x10 inches.
Price, 25 cents. Corded.

TEXTS.

No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.



Red, Green and Blue Texts

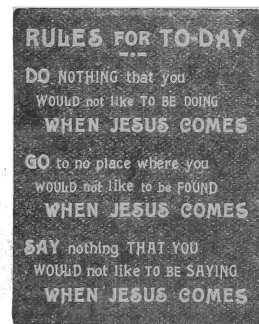


No. 5625—Jesus who loved me and gave himself for me.
No. 5626—Remember now thy Creator in the days of thy youth.
Size, 10x13 inches. Price, 50 cents.



A beautiful restful home scene in soft colors, flanked on either side with white panels. No. 4014.
Size 10x13 inches.. Price 50 cents.

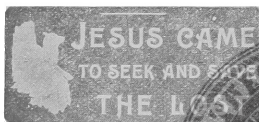
Rules For Today



No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet card-board. Size 10x12.
Price 45 cents.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.
Size, 4½x10 inches. 25 cents.



TEXTS.

No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet card-board. Texts in white enamel letters. Size, 10x13 inches. Corded.
Price 50 cents.



TEXTS.

No. 5517—Jesus shall so come in like manner.
No. 5518—I will come again and receive you.

Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday School field.
No. 50. Price per set, 75 cents.
Sold in sets of 12 only.



Heart Shaped
Love One Another.
He Careth For You.
Give Me Thine Heart.
Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.
Star Shaped
Come Unto Me.
My Best For Christ
Rejoice in the Lord
Shield Shaped
I Will Watch and Pray.
Be of Good Courage.
Serve Him With Gladness.

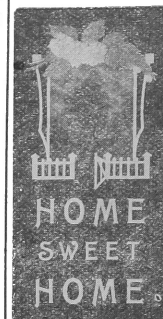
Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottos suitable for any room in the house.
Size, 10x13 inches. Price, 50 cents.



Red and Green Texts.
No. 5620—God so loved the world.
No. 5621—He is our peace.

Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.
Corded.

Price, 40 cents

TEXTS.

No. 5326—Home Sweet Home.
No. 5327—God bless our Home.

Precept and Promise



Size, 10x13 inches. Price 50 cents.
No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

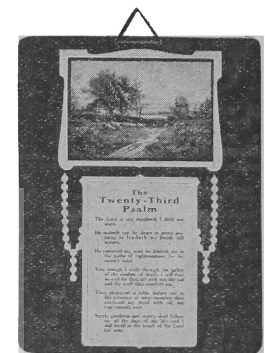
Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane.
Size, 6½x12 inches. Price, 40 cents.



TEXTS.

No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.
No. 4010—The Twenty-third Psalm.
No. 4020—The Beatitudes.
No. 4021—The Lord's Prayer.
Size 10x13 inches. Price, 50 cents.

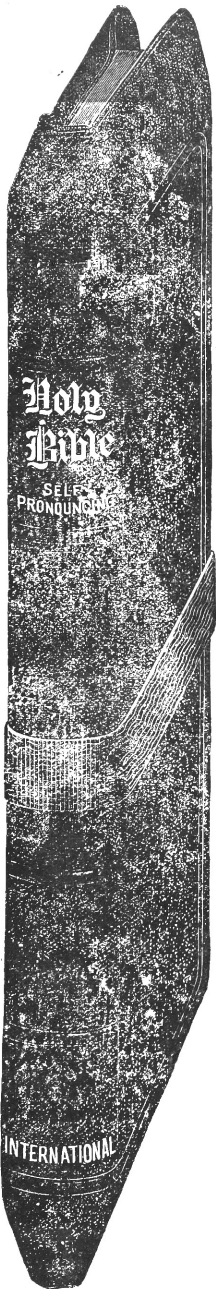
PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

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OF ASBURY THEOLOGICAL SEMINARY

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Maroon Bible.

Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{2}$.
2. It is bound in the unbreakable back, which is the weak place in most Bibles.
3. It has a beautiful quality of white opaque Bible paper.
4. It has 22 pages of attractive halftone illustrations.
5. All the words spoken by Christ, printed in red.
6. It has the large long primer type, self-pronouncing.
7. 40,000 references, chapter numbers in figures.
8. A beautifully printed family register for names, marriages and deaths.
9. Chapter headings, giving the subjects treated in each chapter.
10. A summary of the principal events connecting the Old and New Testaments.
11. A chronology of the entire Bible.
12. A chronological table of Old and New Testaments.
13. The Old Testament and the monuments.
14. An itinerary of the children of Israel from Egypt to Canaan.
15. The tabernacle: its materials, its structure and its contents, with their symbolic meanings.
16. Harmony of the four gospels, making a wonderful study on the life of Christ.
17. The parables and miracles of the Old and New Testaments.
18. The names, titles, and characters of the Son of God.
19. The sacred books of non-Christian religions.
20. Index of proper names, with their accentuation and meanings.
21. Obsolete and ambiguous words.
22. Tables of measures, weights and coins.
23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
24. Four thousand questions and answers (121 3-column pages of these.)
25. Complete Bible concordance.
26. Fourteen maps in colors with index to same.

The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid. Your name in gold, 50c extra. Patent thumb index, 50c extra.

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

Ideal India Paper Bible

For Teacher, Pastor or Friend. It is printed in long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed, guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk headbands and marker. It is $8\frac{1}{2} \times 5\frac{1}{2}$ inches, weighs 22 ozs. It is only 15-16 of an inch thick. It is sold regularly at **\$10.20**. Special price, postpaid **\$7.50**. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra. (Specimen of long primer type)

THE LORD is my shepherd; "I shall not want. 2 He maketh me to lie down in"

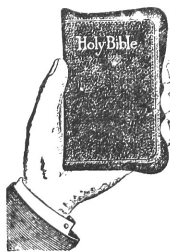
Same style as above bound in extra fine binding that will last 20 years ordinary care, for **\$10.00**.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{2}$ in. thick. A regular \$3 value that we **\$1.25** are offering for

Same Bible as described above with the words of Christ in red, **\$1.50**.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{7}{8}$ of an inch thick, and weighs 11 o.s. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**. Same style of Bible as above, keratol binding, red edges and not overlapping, **90 cents**.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible and a calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular price, **\$6.50**. Our price, postpaid **\$3.00**.

Your name in gold, 50c extra. Same style as the above in genuine leather binding with overlapping edges, special price, **\$5.00**.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is $\frac{5}{8}$ of an inch thick, and size $4\frac{1}{2} \times 6\frac{1}{2}$. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid **\$4.00**. The same Bible as described above, with a complete Bible concordance. Special price **\$5.00**.

Your name in gold on either of the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker; bound in genuine Morocco with overlapping edges, stamped in gold, size $3\frac{1}{2} \times 6$ in. and a little over $\frac{1}{2}$ inch thick. It weighs 10 $\frac{1}{2}$ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 11 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.— $5\frac{1}{2} \times 7\frac{1}{2}$ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$1.50. Our special price, postpaid **\$2.75**.

Name in gold, 50c extra. BLACK TYPE EDITION.—Same Bible as described above, without the red letter feature. Price, **\$2.50**.

Small Red Letter Bible

The size is $4\frac{1}{2} \times 6\frac{1}{2} \times 1$ in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular price **\$3.85**. Our special price **\$3.00**. Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, **\$4.55**.

Precious Promise

Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price **\$1.00**.

Same as the above in genuine leather binding, overlapping edges. Price, **\$1.55**.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size $4\frac{1}{2} \times 6\frac{1}{2}$ inches. Price, postpaid **\$1.00**.

Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. A Real Bargain **60c**.

500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. Only **25c**.

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price is **\$1.70**. Our special price **\$1.40**. 100 copies same as the above without the overlapping edges, **75c**.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size $2\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. Price **\$1.50**. 5 copies for **\$8.00**.

Same style of Testament on regular paper, without the Psalms, **75c**. Or with the words of Christ in red, **90c**.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 15, 1926.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 38, No. 50.

THE REASONABLENESS OF HOLINESS.

By The Editor.

IT is incredible that God would create an intelligent, responsible, immortal being incapable of holiness. Man is generally supposed to be intelligent, with capacity to judge and free will to choose between good and evil. This being true, he must be responsible and all of this being true, he may be holy.

* * *

Turning to the Scriptures, we find the great thought running through the entire collection of sacred writings making up the Bible is, that of man's loss of holiness and God's effort to bring him back into a state of purity of heart and righteousness of life. This is the grand central depot of divine purpose from which the whole plan of salvation spreads out into the world, and into which all trains of redemption run.

* * *

God commands holiness. It is written in his law, typified in the sacrifices and ceremonies of the Hebrew dispensation. It was built into the temple, taught by the prophets, lived and exemplified by our Lord Jesus Christ, insisted upon by the inspired apostles, and graciously and abundantly provided for in the atonement made by our Redeemer on the cross.

* * *

All of the above being true, it is quite singular that anyone claiming to be a Christian should object to holiness. It is stranger still that a minister of the Gospel should insist that no one can be holy in this life. There is, however, an explanation of this peculiar situation. The carnal mind is in men from whom it has not been eradicated by the atoning blood and fiery purging baptism with the Holy Ghost and the carnal mind is not "subject to the law of God." This carnal nature is opposed to holiness. It dodges, resents, excuses, apologizes, postpones, and refuses to believe that the blood of Jesus Christ can cleanse from all sin.

* * *

Some queer and twisted theology has come into the world because of this false teaching; this objection to holiness. Not long since, I heard a minister of considerable distinction asked to explain that Scripture, where John says, "If a man be born of God, he cannot sin." His explanation was that the new birth imparted a principle from God and as holy as God; that that principle could not sin, but that man, had a flesh-nature, a body of sin, that could and would sin. Had he been pressed, he would have said that only death, physical death, could deliver from this body of sin. He seemed to forget that St. Paul says in Romans 6:6, "Our old man is crucified with him, (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin." This teaching is very emphatic, positive and clear. We may certainly, with all consistency, believe that the atonement, thought out by the blessed Trinity and provided on Calvary, will

meet all the requirements of God and all the needs of humanity. He who has commanded our holiness in the law has provided for our holiness in the Gospel.

A FULL SALVATION FEAST.

The Herald readers for 1927 will be favored with a series of Bible readings on Full Salvation by Rev. C. W. Ruth. We know of no man better prepared to give instructive and helpful Bible readings on this important subject than Brother Ruth. Let the lovers of this blessed doctrine and experience renew their subscriptions on time and circulate the paper among their friends that they may get the benefit of these great lessons on full salvation.

NEW YORK LETTER.



IOR eleven years in succession, with one exception, I have been spending the closing days of October and first days of November in the great city of New York. It is too big to see. One is submerged in an ocean of humanity. There are three cities in one—the underground city, the city on the surface, and the city in the air. One is amazed at the underground street car service; many miles of underground cars carry hundreds of thousands of passengers every day. If the city should ever be bombarded from the air millions of people could find safety in those vast underground railways. There is a network of surface cars, and many elevated roads, with their heavy trains, everything crowded with people; there is almost an unbroken procession of cabs and automobiles rushing in every direction. They have run down and killed something over seven hundred people since last January 1, besides crippling thousands. If you should be down in Wall Street section at the noon hour, you would be amazed at the sea of humanity that packs the pavement and streets from wall to wall like a great army. They say if the skyscrapers in this part of the city should all be emptied at once, it would pack these streets from wall to wall six deep with humanity. If an earthquake or cyclone should bring them all out at once tens of thousands would be trampled to death.

The population is in a mad rush for money getting and pleasure seeking. The business enterprises are on a scale more vast, perhaps, than at any other place on earth. New York has become the money center of the world. The trains head to this city from all over the United States, pouring thousands of people into the city every hour in the day. There is no let-up; trains are arriving constantly packed with people; the great ships come in from the ends of the earth pouring multitudes into the city from every part of the globe. The Jews alone, living in New York City, would make a great

city of many hundreds of thousands. The same is true of the Italians, Germans, and many other nationalities, who number many thousands born in foreign countries. The Catholic population runs into hundreds of thousands. It is a pity we haven't an English Channel between these foreign cities. Our government ought to appoint a number of foreign ministers to these foreign cities to represent the interests of the United States in various sections of New York City.

Of course, Al Smith was elected governor of New York State. The state, with its American people voted strong against him, but the city, with its foreign population, elected him. American people should not take Mr. Smith's election seriously. He was elected by foreigners. If the foreign born people living in and about New York City were disfranchised, Mr. Smith would not get the slightest chance of election to the Governorship. No doubt, Al Smith is a very bright man, and an astute politician, withal, a kind-hearted, clean family man, but utterly wet. Altogether, he is an ideal commander and leader of the Tammany forces.

Did you ever read what the Encyclopedia Brittanica says of Tammany Hall? Here it is:

"The money raised by and for the Hall and its leaders has come from the black-mailing of corporations . . . from liquor dealers . . . from the criminal classes and gambling establishments . . . Almost from the beginning Tammany has been actively engaged in politics . . . always subordinating the interests of the party as a whole to its own selfish interests."—Vol. 26, pp. 391-2.

Al Smith has the full endorsement and support of Tammany, and all that fearful foreign horde that will vote for the liquor traffic, early and often. We have nowhere else in this nation a great mass of people who know and care nothing of the true American spirit like a vast multitude of foreigners in New York City, who really are under the leadership of the Tammany Hall commander, whoever that may chance to be.

The immense vote cast in New York City against the Eighteenth Amendment was cast by the foreign population. You will find no better citizens, no truer patriots, no more intellectual, aggressive Americans, and no more devout Christians, than in the great State of New York, and in New York City, but the foreigners who are in no sense good American citizens, can out-vote them, hence the victory of your Tammany Hall leader and the prospective candidate of the presidency of the United States. I can't believe the "Solid South" would bow at the shrine of Tammany Hall and follow the leadership of the motley horde of foreigners of New York City. May the compassionate God of the universe save us from such a calamity.

Old John Street M. E. Church in New York City, the oldest mother church of Meth-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

THE STORY OF A REVIVAL.

Rev. G. W. Ridout, D.D., Corresponding Editor.



WESLEY Church of Fletcherville was a good average church. It had a good membership, good congregations; paid a good salary to the preacher; had a commodious parsonage and always paid well and promptly its bills, and maintained a very creditable reputation in the community and always a good name at conference. The pastor, at the time of which we write, was Rev. John Good. He came to the church at the invitation of the official board and had labored with apparently good success for two years with this flock. The pastor, as his name signifies, was an earnest man. He entered the ministry with the most sincere motives; he felt God had called him; he prepared himself educationally at University, after which he took a course in theology at Seminary. His education had not spoiled him and he held faithfully to the old doctrines of grace, and his preaching and teaching were in strict accord with Wesleyan theology.

The pastor had worked but saving results were very meagre and, as the year was coming to a close, he engaged in a close scrutiny and examination of himself, his work, his motives and his methods. In the light of Ezekiel 2 and 3 and Isaiah 6, he closely examined his own heart with tears and prayers.

One has said, "It is good to examine closely the state of our souls as if we had never done it before; for nothing tends more to the full assurance of faith than to keep ourselves by this means in humility, and the exercise of all good works." Pastor Good was proving this to be true in his case. The depths of his being were being stirred and his soul was on the stretch for a fuller manifestation of the God which answereth by fire. The following from the career of Bishop Hamline stirred him greatly:

"When Bishop Hamline was in the height of his usefulness, fulfilling all known duty and attentive to the public and private means of grace, he yet became convinced that his devotions were not as fervent and vital as they might be, that he was lacking in full confidence in drawing nigh to God, that his temper was not always in subjection, and that a sense of unfitness and unworthiness hampered him in his ministerial efforts. Once while walking to church with his wife, he stopped short and exclaimed in his distress, 'I could prefer strangling and death to such a state,' and yet he was popular, preaching to overflowing congregations. At the first opportunity he threw himself down at the altar and implored the full baptism of the Holy Ghost. The hours passed. He renewed the struggle. He could eat little. He prayed much. He was often in his chamber, kneeling in supplication. A new view of full salvation was given to him. He describes it himself:

"While entreating God for a clean heart my mind was led to contemplate the image of Christ as the single object of desire. To be Christ-like, to possess 'all the mind that was in' the blessed Saviour; and this became the burden of my earnest prayer." And the thought occurred to him. Why not take that image, and take it now? He said:

"Give him your sin and take his purity. Give him your shame and take his honor. Give him your helplessness and take his strength. Give him your misery and take his bliss. Give him your death and take his life everlasting. Nothing remains but that you take his in exchange. Make haste! Now, just now, he freely offers you all, and urges all upon your instant acceptance." He adds:

"Suddenly I felt as though a hand omnipotent, not of wrath but of love, was laid upon

MY BOOK LIST FOR CHRISTMAS.

In answer to numerous letters I receive asking about books, let me put down a list of books which will make wonderful Christmas gifts.

	Postpaid
Clarke's Commentary, 6 Vols.	\$14.90
One Volume Commentary on Bible, by Jamieson, Fausset & Brown	2.75
Lord, Teach us to Pray—Whyte	1.00
Christ of the Indian Road—E. Stanley Jones.	1.00
Christian's Secret of a Happy Life.....	1.00
Beautiful Girlhood.	1.00
Amazing Grace—Ridout	1.00
Wireless Messages (on Prayer)	1.00
Perfect Love, (Wood).	1.50
Steele's Half Hours with St. Paul.....	1.50
Study of the Holy Spirit, (Biederwolf) ..	1.00
Leaven of the Sadducees, Gordon	1.50
Dr. H. C. Morrison's Life, (Wimberly) ..	1.50
101 Hymn Stories, (Price)75
Bounds' Books on Prayer	1.25
Holiness and Power, Hills.	1.50
Order of Pentecostal Publishing Company, Louisville, Kentucky.	

my brow. That hand, as it pressed upon me, moved downward. It wrought within and without, and wherever it moved it seemed to leave the glorious impress of the Savior's image. For a few minutes the depth of God's love swallowed me up; all its billows rolled over me."

Under this influence he fell to the floor and cried out in joyful emotion that he had found the fullness, and ever afterward while he lived he was a willing witness to the power of God to make of believers a contented, satisfied and joyful people, and it was the chief burden of his life to lead souls to the Savior into whose perfect likeness he had been transformed.

As Pastor Good read of the great blessing which came upon Bishop Hamline he cried out in his prayer: "O God, give me this blessing, this power that came to this holy man. Give me a clean heart and a fire-baptized soul." God in heaven was hearing and soon, very soon, was the blessing to fall. The call was on his soul to a consecration deeper than he had ever gone before and there alone with God he gave himself over into the hands of God absolutely. He felt that a crisis was being reached in his life and ministry and the end was not yet. The church bell rang on the last night of the old year, calling people to the house of God for one service more before the old year departed.

After prayer and some other exercises, Pastor Good preached from Isaiah 6 and Luke 24:49. He spoke of the vision of sin which Isaiah had, then the vision of the purging, purifying fire, then the vision to service and then urged upon his people to tarry until the endowment from on high should be obtained. In the exhortation he spoke more of himself and his soul need. He said: "I have been your pastor for two years and more. I feel humbled in the dust as I think of the little I have done and of my having seen so little come to pass. Something has been wrong in me, I feel sure. The other day, in holding an examination of my own case before God, these questions from that holy minister, Dr. Bonar, searched me through and through:

"Has it been the end of my ministry, has it been the desire of my heart, to save the lost and guide the saved? Is this my aim in every sermon I preach, in every visit I pay? Is it under the influence of this feeling that I continually live, and walk, and speak? Is it for this I pray, and toil, and fast, and weep? Is it for this I spend and am spent, counting it, next to the salvation of my own soul, my chiefest joy to be the instrument of saving others? Is it for this that I exist; and to accomplish this would I gladly die? Have I seen the pleasure of the

Lord prospering in my hand? Have I seen souls converted under my ministry? Have God's people found refreshment from my lips, and gone upon their way rejoicing? Or have I seen no fruit of my labors, and yet am I content to remain unblest? Am I satisfied to preach, and yet not know of one saving impression made, one sinner awakened? Can I go contentedly through the routine of ministerial labor, and never think of asking how God is prospering the work of my hands and the words of my lips? This last hour of the old year shall mark an epoch in my life. I am going to put myself upon God's altar and tarry for the power of the Holy Ghost upon my own soul and all of you who will join me, I want you to come with me around our church altar and let us go down into the very depths of humility and entire consecration and tarry for the power."

It required no urging to get a large number of the members to the altar.

It was the preacher who sang and then he led them all in singing:

"Refining fire go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

It was at this point of the altar service the fire fell. The first to get his baptism was Pastor Good, and others followed in quick succession till the place was shaken with divine power; some were overwhelmed and unable to move; others shouted aloud; others laughed with holy joy, whilst one old white-haired saint rejoiced exceedingly over answered prayers and praised God for the revival that had begun in the church. In the testimonies which followed, Pastor Good's was the most striking as he testified to the sanctifying power which came in cleansing, burning efficacy to his soul, and gave him a clean heart and the Spirit's infilling.

News of the wonderful baptism which came on preacher and people at Watchnight service spread all over the community and the next Sunday morning the church was filled with an expectant congregation. Many were there who had not been to church for a year or more.

The meeting broke up with a shout of victory. Souls were sanctified, reclaimed and converted. The revival was on. The town was stirred. Night after night the church was crowded and old-time scenes of salvation were being constantly witnessed. During the revival some two hundred souls bowed at the altar and over one hundred were added to the church.

Pastor Good, reporting the revival, said: "This revival began with the preacher. I first sought the baptism from on high for myself. Then the members caught the fire; then it spread over the community and, praise God, it was the greatest season of refreshing I have ever witnessed."

The Christmas Child.

By W. S. Bowden.

A very interesting chapter on "The Christmas Child," with headings, "The Child of Promise," "The Child of History," "The Child of Destiny." Other chapters as follows: "New Year Thoughts," "New Year Suggestions from the Psalms," "The Untrodden Path of the New Year," "The Challenge of the New Year," "A New Year's Promise," "Looking Back," "Looking Ahead," "The Unoccupied Land," "Redeeming the Time," "God's Book-keeping," and other chapters.

This little book will be found helpful and suggestive, and the price is only 25c; five for \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D.D.

CHAPTER XXV.

J. HUDSON TAYLOR.



THE subject of this sketch is not so well known, as many of the Heralds of Faith studied in previous chapters; only those who have kept in close touch with religious movements in general, and the missionary fields in particular, have any but a vague knowledge of J. Hudson Taylor. For actual results in a benighted land, without the back of a missionary board, or any other human resources, the work of this man ranks above any, since the Apostolic days. Church missionary activities have touched along the sea coast of that vast empire, doing very little except in those places; but this man pushed far back to the interior, hundreds, and even thousands of miles from landmarks of Western Civilization. Livingstone spent the major part of his life in darkest Africa, and left but little behind, except the map of an undiscovered country; but this man planted the life-saving stations of the Cross, well equipped and organized, in a vast region unknown to the rest of Christendom.

Just what George Muller was in the home land, doing the extraordinary, and the seemingly impossible, but always in touch with sympathetic life and human fellowship, J. Hudson Taylor did in China, far away from all Christian associations, except that which he gathered about him. Like Muller, he began by believing God, and trusting him for all needs. The name of this man, though for many years gone to his heavenly reward, is yet like sweet incense to those who seek to know and trust God. Since the days of Paul, no man deserves a more honored place in God's "Who's Who," as listed in the eleventh chapter of Hebrews; for truly, he subdued kingdoms, and wrought righteousness by faith. J. Hudson Taylor represented God in the "regions beyond," and had no home base wherewith to get supplies; he communicated with the Mission Board of the skies, where funds never run low, and where those who live by faith, are never disappointed.

Our encyclopedias, some of them standard, have long lists of "Taylors," from every walk of life: the discoverer of some insect, or gas combination, or medical formula, but J. Hudson Taylor, one of God's superior noblemen, has been overlooked—gets no mention. In the long list of "Taylor" celebrities, the subject of this sketch should be placed at the top, even though one of them being a president of the United States. The world has always been blind to her real benefactors. Imperial Rome never knew that a man was in her midst, whose life would be shaping destinies millenniums after the Forum and the Coliseum had crumbled; that a prisoner in and about Nero's place, was a personality more eternal than the Eternal City.

J. Hudson Taylor was born May 21, 1832, at Barnesley, Yorkshire, England, the son of a pious drug clerk, and a local Methodist preacher. This child had a royal heritage, in that his grandfather, and great-grandfather had been faithful ministers connected with John Wesley, giving to the character of this lad the spiritual impact of three generations of evangelical righteousness; therefore, he was the resultant of the divine law of Cause and Effect. As a child, he was delicate, and gave little promise of a mature manhood; but before he was born, the pious young parents dedicated him to God for service—he was a child of promise.

Hudson's school career did not begin until he was eleven; then he passed in the classes, and in outdoor sports as a mediocre; at-

tracted no attention whatever. Before he was thirteen, he was forced to give up school and help his father in the drug store. At the age of fifteen secured a position in a bank of Barnesley; but often having to work late at night, under a flickering gas light, caused his eyes to become inflamed, and he was forced to give up this position. The associations of the school and bank caused him to drift from the pious moorings of his childhood; but at the age of seventeen, while enjoying a vacation at home, he came upon a leaflet: "The Finished Work of Christ," and this message brought his soul out of darkness into light. His conversion was so genuine, and the new life so real, that he very soon began to hear "the sound of a going", as it were, calling him to life service. The call at first was indistinct, as to what and where, but he heard the call.

Speaking of his conversion and call to service, he says: "When I made an unreserved consecration, I put my all on the altar, and a deep solemnity filled my soul with the assurance that my offering was accepted; God became real and blessed. The consciousness that I was not my own took full possession of me. I felt in the presence of God, I was entering into a covenant with the Almighty. Something said: 'Your prayer is answered, and the conditions are accepted.' From that time the conviction never left me, that I was called to China." Here was an unknown drug clerk with a clear call, without preparation, and without means. It was an epoch, but the way out was obscured. A youth of eighteen, and a mighty empire vision; an empire closed for millenniums against strangers, and a Scotch lad hearing, as if audibly: "Go for me to China."

He went for advice to his pastor, but got little or no encouragement. He sought, however, to strengthen his mind and his physical, believing that he must have both at their best some time. He got some Chinese characters and began to study them. A co-worker of Robert Morrison had said of the task of learning the Chinese language required: "bodies of iron, lungs of brass, heads of oak, hands of spring steel, eyes of eagles, hearts of Apostles, memories of angels, and lives like Methuselah." But this did not discourage him; after a few weeks he had learned several hundred of the characters, but could not pronounce them.

Young Taylor had carefully studied the medicines he had prepared, and understood most of the simple remedies. He secured a place at Hull, England, where he was assistant to a busy doctor. All the time, at leisure moments, he studied his Bible and missionary literature; and by chance, came in contact with the "penniless George Muller," who had wrought marvels by faith alone. Then and there, J. Hudson Taylor decided, that if George Muller could do this at home, he could do it by the same faith in China. Ministers, returned missionaries, and friends alike, saw nothing in Taylor's aspirations but wild, unreasonable dreams. Yet, the Voice kept saying: "Go for me to China."

He began to study economy, and endure hardships by going to cheaper quarters, and actually boarding himself, while at Hull. His evenings were spent in study, and his Sundays visiting the sick, and preaching. His absent-minded doctor often forgot to pay him his salary, and his first lessons of faith began here; he determined to tell no one his needs but God, even when he owed his landlady for room rent. He determined to never deviate from this rule.

J. Hudson Taylor waited for an open door to China. The Chinese Evangelical Society offered to defray his expenses, both to prepare, as did also his father; but to accept,

would be depending upon the "arm of flesh," which he had vowed he would never do. He left Hull and went to London, and finally entered a hospital, where he made a living and continued his medical studies. While in London he suffered a physical breakdown, and was told by the doctors he could live but a short time. This was a further test of his faith, and when he laid the matter before the Lord, was marvelously healed. This experience further assured him, that God intended him to go to China.

Another bold step was refusing to accept aid from the society, under whose auspices he had agreed to serve. Their activities were confined to the Treaty Ports, and Taylor yearned for the untouched regions. On September 19, 1853, the sailing vessel, *Dunfries* left Liverpool for Shanghai, China; his mother was present and bade him a loving farewell. Scarcely had they lifted anchor, before the equinoctial storm broke upon them, and for twelve days they were driven from coast to coast in the Irish Sea. The captain shouted, that only God could save them; but this scripture came to the brave young hero: "Call upon me in the day of trouble." In a short time, they put out into the open sea, and sailed on and on, until March 1, 1854, they dropped anchor at Woosung, China, after a voyage of nearly six months.

The struggle then began, and of such character as he had never dreamed. Sickness, revolutions, race prejudice, bandits, thieves, and evil suspicions. For years this battle against odds continued; it seemed as if he would never be able to gain a footing. Four years of hardships, and failures; then a great blessing came into his life, in the person of Miss Maria Dyer, the niece of an English gentleman. This happened to be "love at first sight," and on Jan. 20, 1858, they were married and Taylor believed, as in all his other steps, this one also was of the Lord. Each felt that God had given the union his richest blessing; and while circumstances and environments were adverse, his providence was guiding their destiny. Fifty years afterwards, he wrote of it: "We sat side by side on the sofa, her hand clasped in mine; the fever of love never cooled for a moment, it has not cooled yet." In July, 1870, this faithful companion fell on sleep, and was buried at Chinkiang, beside their children who had gone on before her.

We wish now to give a brief summary of what J. Hudson Taylor accomplished, beginning alone in the great interior of that Sleeping Empire. "Though confronted by wars, riots, and deaths among the missionaries, shortage of funds, and every other obstruction, the mission had grown to such proportions, that it was evident, that God was keeping his hand upon the work. In 1880, there were seventy stations, superintended by as many missionaries—the results of twenty-six years. The work grew until the demand was imperative for more laborers and equipment.

At the close of this year Mr. Taylor and his workers began asking God for seventy more missionaries within three years, and before the close of the year 1883, their faith was rewarded, and more than seventy new workers were on the field. Then it grew each month; so much so, that an experienced man was placed over every district. In 1887, their faith grew until they asked for one hundred missionaries, and funds for their support; before Christmas of that year, *the one hundred new missionaries arrived.*

Mr. Taylor was then induced to visit America by Mr. Moody, and at Northfield,

(Continued on page 6)

THE IMPORTANCE OF PRAYER.

Rev. B. F. Durling.

MANY are the passages in the sacred word setting forth the importance of prayer in the Christian life. Jesus himself said, "Men ought always to pray and not to faint." He emphasized its importance also, by his own example. Many were the occasions when, seeking the quiet mountain altars, under the silent stars and curtained by darkness, he bowed in prayer. There he poured out his soul unto the Father. If he needed to pray, surely his followers have very great need thereof.

We should be urged to this exercise also by considering the great goodness of God as it is being continually revealed to us. He who would not be moved thereby to offer unto God a prayer of thanksgiving, would be basely ungrateful indeed. It should be considered not merely as a duty but as a glorious privilege to do this. While duty may be one of the earlier motives leading to prayer, yet soon, love should largely take its place as the great, controlling principle of one's life.

In considering the importance of prayer, we may notice the spiritual *enrichment* resulting therefrom. The tides of love which come over the soul as a result of consecrated, believing prayer, will enrich the soul. Surely as the overflowing waters of the Nile bring fertility to the far-stretching lands of Egypt, the living waters flowing down from the heavenly highlands will bring a wealth of life to the soul.

Another result making prayer so important, is the strength thus secured. "They who wait upon the Lord shall renew their strength. They shall mount up on wings as eagles." The eagle spreading his proud wings mounts higher and still higher, by the exercise acquiring a greater strength of pinion. Then, high in the blue he at length appears as a mere speck in the azure. So the Christian, as in eagle-flight, rises higher in prayer, and still higher in the light of the Sun of Righteousness. On pinions of growing strength he rises in quest of heaven and God.

It may be noticed too, that from real prayer there will come a divine illumination not otherwise obtained. A light coming not from material sun shines into the soul. Often the beauty of the light can be detected shining forth from the countenance. So, it is said, a diamond when exposed to the bright sunlight will drink in the light so that when taken to a darkened room it will gleam for some time with a new luster. Thus the soul lingering in the light which gathers about the Throne of Grace, receives within itself a new glory. How we have seen the faces of some saints gleam with radiance as they have come out from waiting before God. We are reminded of the account given of Moses coming down from the Mount with a face as of flame. Also of Christ when it was said of him that "as he prayed, the fashion of his countenance was changed." Thus has it been with some of his children.

This divine illumination will shine too, upon the word. Thus may be made plain much which otherwise would be obscure. How different does that Book appear when we come to know the Author. Where does one so well cultivate an acquaintance with him as in prayer and spiritual meditation?

This acquaintance with him gained in large measure in prayer, will tend to humility. Beholding the beauty of the Lord and the wonders of his character, the less will there be seen in self to admire. Thus one should be unlike the Pharisee who, going up to the Temple to worship made the mistake of worshipping himself. Thus he furnished an example of what prayer should not be;

the kind which results in a growing pride. He saw no vision of the Lord.

Isaiah saw that vision, and by the blazing splendor of the revelation he was so humbled that he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Thus was he better fitted to receive the burning coal from the altar by which his sin was purged and he prepared for service.

Prayer is important also because in a very proper sense, it relates to our temporal blessings. While these certainly should occupy a subordinate place compared with spiritual things, yet temporal mercies may well claim their place when presenting our interests before God. In our petitions concerning these as well as all other mercies the language of the heart should be, "Thy will be done."

The importance of prayer is shown in its relation to the higher things of the kingdom. These are eternal while the others are temporal. The invisible, eternal things relate to our own salvation and spiritual growth and in a high sense to that of others. Right here it is proper to say that we should not neglect those real seasons of love-communion with our Father. It is to be feared that many do miss much of the deeper satisfaction and sweetness of the life with God

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Z. T. Johnson,
Circulation Manager.

by neglecting this phase of worship. So much time and effort are given to petition to the neglect of the other. This of course has its proper place in prayer but not to exclude the other. In the expression of gratitude, while much thanksgiving is due for the gifts of our Father, yet how very deep should be the gratitude for the Giver. The language of the heart is, "For these gifts and mercies I thank thee, but in a higher sense my Father, do I thank thee for Thyself. Not so much because of thy gifts, but for thy precious Heart whose love I feel until I am thrilled with thee."

Living thus in close intimacy with our Father, there is a deeper consciousness of divine things. There is seen a new meaning in the words, "If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." Oh, the wonders of that higher, that spiritual realm. Those abysses of celestial being; those depths forever unfathomable of deific Being and life. To what an experience is the child of God invited! To the more abundant life unfolding into a fuller richness throughout eternity. To be permitted from far down the future ages to look back and see the progress made, what an experience would that be. In the attempt to conceive of this, "Imagination's utmost stretch in wonder dies away." The Christian's eternity, what a thought! The beginning of salvation is wonderful indeed. To be forgiven and adopted is marvelous. To be cleansed from sin is a blessed experience. Yet all

this is to be followed by endless progression. We are in an eternal quest. With the deepest reverence we may say, that which we seek is God. Not as we sought him in the penitent's dark hour, but joyously we would follow on to know more and more fully the immeasurable lengths and breadths, the depths and heights of his abyssal nature. His love beyond our highest thought; a purity absolutely unsullied; a deific fullness which oversweeps all universe; a spiritual vastness which has no shores; no underlying base; no sky beyond. Such we seek. Nought also has a lure so attractive. No discoveries made elsewhere are so ravishing in their attainment.

It is here and now that in sweet communion, we may begin to know something of this. Laying aside every doubt and fear, in fullness of consecration we may be borne in the arms of Infinite Love summit beyond summit of attainment, having within us ever more fully and consciously, God. There has been and never can be of course, but one absolutely perfect incarnation of the Deific and kind is our Father to permit us to become in our measure, and forever increasingly so, like our Christ. What higher conception indeed, can be formed even of Heaven than that its highest experience will be that of God within the human soul. Its earlier beginnings are here, in the sweet hours of prayer.

Should we not then cultivate the habit of prayer? In the quiet, linger in his presence. Shut out the clamoring voices of earth, so the "still small voice" may be heard. Even voices not in themselves sinful, such as those of business, study, literature, art or music, if permitted to enter that sacred place, may shut out that other voice so dear. Let the Father alone, speak. The more his ever welcome tones are heard the sweeter will they seem; the more will that season be cherished.

How important then, appears the exercise of Prayer. It seems too, so reasonable. Think of the voices coming to us out of the ether; the melodies of the violin; the harmonies of orchestra; the marvelously wrought strains both choral and instrumental of a ninth symphony distributed like the offerings of ten thousand orchestras over our nation. Think of all this and then will you say that the Author of all this and of infinitely more wonders, would not be able to speak to his child? Is not such a supposition very reasonable? He who has talked over the long distance telephone and has thus heard voices and melody coming out from those chambers of mystery, knows that which he has heard. That one who has heard within the quiet chambers of his own soul the voice of God, knows whereof he speaks. He will not question the great importance of prayer. This precious privilege is possible to all.

A Thriller for Young Folk.

James Hudson Taylor, one of the greatest missionaries in the history of the church, gave himself for China, lived, labored, suffered, conquered, died in triumph, and left behind him a work and influence that will abide until Jesus comes. This book is prepared especially for young people; has a number of interesting illustrations. It contains 154 pages, with beautiful print, easy reading. Put it into the hands of your boys and girls. They will never forget the story. It will stimulate faith; it will be sowing good seed to bring a harvest of usefulness in time to come. Do not fail to send 75 cents to The Pentecostal Publishing Company for this book.

H. C. MORRISON.

THE RESTLESS DEVIL.

REV. H. P. HOSKINS.

Secretary of Kentucky Lord's Day Alliance.



MILTON, in his *Paradise Lost*, tells us about the restless Satan who paces the dark places of the earth by night and by day stirring up the spirit of strife and unrest in the passionate hearts of men. Such a devil is no myth; his presence is all too apparent. Beneath the thin crust of conservative society, all thinking men realize the existence of subterranean fires; fires smouldering in the troubled hearts of men. The under-current of restlessness is felt everywhere; the sobbing and the throbbing; the moaning and the groaning of souls travelling in pain and feverish discontent. Here and there are convulsions and eruptions and the thin crust breaks up and the race reverts to type and runs true to form. Riots, strikes, fightings, wars and rumors of war furnish the daily press with constant material.

The cure for this condition is Christ and his Gospel. But the spirit that causes this emotional strife and discontent also blocks and circumvents the remedy. The Lord's Day, given us by the Creator since the beginning of time, for the regaining of poise and calmness of soul, is being so encroached upon by the forces of evil that the opportunity to propagate the gospel has almost been taken away. However clear and ringing the voice of the prophet, what place has he to stand, and how shall he be heard above the clamorous voices of business and pleasure as he seeks to call the people back to the old landmarks?

The situation is about as bad as it can be. The laws of the State and the laws of God are being defied and wantonly violated every Lord's Day with hardly a protest from preacher or pew. How desperately we need the divine touch. How we perish for the hand of God on the fevered pulse of the world. How we need to leave the restless throng and get away from the world's brazen voices, and pause again to touch the hem of his garment. We need to take time to gain national poise and personal calmness of soul. We do many wrong things and commit many follies because as a nation, our nerves are drawn up to concert pitch and the rush for pleasure and worldly ambitions has become a form of real insanity.

The price we pay for the abuse and disuse of our historic Day of Rest is beyond all human calculation. We are seeking the conquest of the world and compromising with the world on almost every point. The minister who takes the Sunday paper in over his threshold on a Sunday morning and filters its sensational jazz through his system on the Lord's Day, is in no condition to talk to people about Jesus. If my pastor did that he would have no more influence with me than as though he went to the racetrack and gambled on the races.

We are pursuing a program of evangelism against tremendous odds. Not all of these odds will be removed during the present Social Order but, many of them might be if Christians would stand right and stand together; many of the attacks launched against the church might be turned into victory for the Lord. The whole Sunday question is far too open a question in the minds of many ministers and many of those who are parents and those who are supposed to exert a moral influence in the church and community. The nerve of the great majority of Christians has become frightfully painless along this line. The breaking down of the Christian Sabbath causes them no alarm or uneasiness. Ministers have told the wri-

ter that many other things besides the preservation of the Sabbath were of greater importance and that as long as things had been going along as they were for hundreds of years that there was no need to be greatly exercised now. Prominent churchmen and very representative citizens have told me that "we",—meaning the force of the Lord's Day Alliance, "were trying to make a shibboleth of Sunday and in so doing were making the day as obnoxious as the Jews made their Sabbath in Jesus' day."

We are not responsible for the ignorance or the worldliness of such church members. But we would like to remind all church members that the only program the Lord's Day Alliance has sought to project through its thirty-eight years of commendable history, is the program of three points: The stopping of Sunday abuses along the line of trade and sports, commercialized or otherwise, that Sunday may be a day of real physical rest. The letting up and letting go of secular interests on that day that Sunday might be a day relaxation and recuperation from the nervous strain imposed by the other six days of the week. The setting apart of Sunday as a Day in which we might fittingly observe the Memorial of the Resurrection of our Lord and in a special way do him honor and fellowship with him. We hold that any person who is not in hearty favour of such a Sunday is no Christian and no desirable citizen.

The breaking down of the Lord's Day has always been the shortest cut to National disintegration and individual ruin. The history of nations leaves no argument as to that. The yellow tide of Materialism has always been the forerunner to the crimson tide of war.

If the whole forces of evangelical Christianity could be aroused to concerted action along this line there is no question that God would greatly honor and bless us and that the Kingdom would go forth in leaps and mighty strides. It would be the greatest thing that the united church of Christ could do to roll away the stone and release the forces of the gospel among men.

Every person who bears the sacred name of Christ is honor bound to be most careful about his own personal use of Sunday, and he should work in every way and pray daily for a new Reformation, to begin in the churches called Christian, along this line. If we met the conditions so plainly laid down in the Bible, for a spiritual revival, the power would be in our hands. Many of the churches are over-organized. I have not heard of any that were over-powered. Efficiency is written in large letters in the Annual Report but that does not mean the same thing as effectiveness in winning souls. We plan our work and we work our plan and get nothing, many times, because we did not ask God. If we Christians would meet God's conditions so that he could grant us a new spiritual Renaissance along the whole matter of the right and wholesome use of his Day is quite likely that there would be some new, good teachers in the Bible School and some more substantial people coming along to man the positions of trust in the church. And it is more than possible that there would be money to pay the Missionary apportionments and add something to the minister's salary and have a bit over to paint the church and fix the broken windows. And it is absolutely certain that the churches would rise on the full tidal wave of spiritual blessedness so that they would become the power in the lives and actions of men that the Master planned them to be. How do we know this and why are we so sure? We base our conviction on the fact of God's naked promises; running all through the Bible, and the fact that no person can be true to the spirit of the Lord's Day and be slack regarding anything else that pertains to his social or religious life. "If thou call the Sabbath a delight—and shall honor it—I will make thee

to ride upon the high places of the earth and I will feed thee with the heritage of Jacob thy father."

RADIANT LIVING.

REV. C. M. GRIFFETH.

THE LIGHT IN THE WINDOW.

"Why do you set that light in the window?" I asked her one evening as she lit her big oil lamp and placed it on a little table in a small bay window that protruded out from the house toward the front sidewalk upon which it cast its radiant yellow beams.

"It's a peculiar notion of mine," she smiled in her motherly way. "Somehow I feel it will bring a little cheer to some passerby."

I recalled how I had been impressed by the rays of light streaming from the windows of a cheery home as I passed by on a cold winter's night. Their mellow rays seemed like long arms of welcome reaching out toward me and bidding me to come in and enjoy the warmth and hospitality of the home.

"I think it is a lovely idea," I commented, "I feel that your light does speak of home, geniality, love and restfulness to those who go by."

"And do you know they get to look for it," she replied as a serious and apprehensive look swept over her kind features, "And when I'm away from home and come back they tell me that they missed the light shining in the window!"

As she spoke the thought struck me—*is there a light in the window of my life upon which others are beginning to depend?*

Would some one miss my light if it failed to shine?

"And there was one person," she broke in on my deep thought, "there was one person who confessed that if it hadn't been for this light, he didn't know what would have become of himself one night when he was so discouraged, but somehow as he went by, the light caught his attention and seemed to rebuke him and to cheer him, so he said."

"Isn't that fine," I exclaimed, "And I believe that I will tonight place a light in my window," I added with a deeper meaning than the words would seem to indicate, "Perhaps my light too might speak to someone as yours has spoken to me."

Have You A Boy?

Are you deeply concerned for his well being? The Bible says, "As a man thinketh in his heart, so is he." You may be sure a boy will think of the things he reads. See that your boy is well supplied with good books; books that he will read while young, will compel him to think. He will come to admire and love the great characters of whom he reads and aspire to follow in their footsteps. Send to The Pentecostal Publishing Co., and get the young people's Life of John G. Paton, the missionary hero of the Southern Seas. Your boy or girl will read this book, admire the great missionary, and think serious, high thoughts. A small investment may bring large results. It can be had of The Pentecostal Publishing Company for 75 cents.

H. C. MORRISON.

Great Southern Preaching.

A series of 21 sermons by 21 of the South's greatest preachers. Five are Baptist, five are Methodist, four Presbyterian, three Disciples, three Congregational, and two Episcopal. Among the preachers are Clovis G. Chappell, Bishops Gailor, Moore and Mouzon, Drs. Mullins, Torrey, Truett and Vance. It is a good large volume, 280 pages, price \$1.75 postpaid. This will make an attractive gift for a minister, Christian worker or for the home.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

BEACON LIGHTS OF FAITH. (Continued from page 3)

he addressed a great throng, and as result of those addresses, China Inland Mission Societies were organized in many places throughout America and Canada, Scotland, and Sweden. One lone man landed in China in 1854, without means, frail in body, with neither college, seminary, nor medical degrees, and in the year 1922, through sixty-eight years of toil and waiting on God, the China Inland Mission was able to report to the world the following data: one thousand and eighty-three missionaries; one thousand, nine hundred and sixty-eight paid Chinese helpers. Then there were nearly two thousand voluntary Chinese workers; there were two hundred and fifty-one stations, and over sixteen hundred outstanding stations; thirteen hundred and thirty-three chapels, eleven hospitals, and one hundred dispensaries. Four hundred and eighty-four schools for the natives, and besides all these facilities, there was a school for the accommodation of three hundred children of missionaries. What about the actual accessions to the church in all this: *nearly one hundred thousand baptisms.*

Since Apostolic days, there has been no such record for the labors of one man in all history; we are appalled in the presence of such achievements. In the year 1904, Mr. Taylor was saddened by the death of his second wife, who also had proven a helpmeet of the Lord. In 1905, he became anxious to again see China, as he was then in America; therefore, his son, Dr. Howard Taylor and his wife accompanied the old hero back to the land of his consecration. A wonderful ovation greeted him at every station all the way, out into the center of the Empire. He was given a reception at Chang-Sha, Hunan Province, which is the very center of the great interior of China. This was late in the evening, June 3, 1905, and after speaking and shaking hands with the friends, he retired to his room, and when his son's wife found him, shortly afterwards, he was nearing the end, and before the sunset, his soul ascended to the Christ whom he had loved and served from the day of his conversion to the close of his marvelous career.

A Sunday Sermon at Sychar.

WM. R. CHASE.



UNDAY is no different from any other day at Sychar in the matter of preaching, or carrying on, only crowds are larger and to give every one an opportunity to hear, whether they are able to get into the main auditorium or not, overflow sermons are delivered, which makes more preaching on that day than on others. But these services of overflow sermons are not left just to anyone who may chance to want to speak, but are regularly provided for by the management of the camp. This insures the quality and character of them. One of the preachers that was asked to take one of these meetings this year was our well known Quaker Evangelist, Miss Millie M. Lawhead. The fact that at that service several seekers found Christ as the all sufficient supply for their soul need speaks for that service. She preached in the new auditorium which was thronged at the same hour, 2:30 P. M., while the main auditorium also was crowded. Her theme was, "Holiness in Action." Text, "What do ye more than others." Matt. 5:47. Jesus' teaching in the sermon on the mount," said the speaker, brings keener heart-searching than those listeners ever had known. He convinced them that close adherence to religious forms would not spell the Christians of his

making. Suppose they did come up to the requirements of old, would that enable them to live the wondrous life he expected? He had said, 'Ye are the salt of the earth . . . Ye are the light of the world.' Little wonder then that he asked them, 'What do ye more than others,' if they failed to salt the earth or light the world, with the new salt and the new light. 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven,' declares the Master in introducing his contrasts between, "Ye have heard that it was said by them of old time," and, "But I say unto you." Out of these contrasts he rings the searching question of our text. Let us consider some of these contrasts and we shall see that real holiness lived out is so different from the world, and so different from the nominal, formal professor of religion that it cannot be successfully imitated. Real holiness in life will be so much more powerful that like Aaron's rod it will swallow the serpents of imitation. They of old said, "Thou shalt not kill—and whosoever shall kill shall be in danger of the judgment." But his, "I say unto you," declares that there is danger in anger, danger in a sharp tongue, danger in a disdainful spirit; and that the danger is the fire of hell. That which we excuse is so really like the lower regions that the clear vision of the Master sees its trend, hell-ward, and gives the warning. In the face of his contrast do we go further than others in forgiveness and reconciliation? The beautiful story is told of a young Armenian woman who saw her own father and mother and others of the family brutally murdered in their homes, she only escaping. Months after that she was nursing in a hospital during the world war. There was brought into her ward a Turkish officer wounded and unconscious. The only hope of his life was to keep his heart beating by repeated and frequent heart stimulants all the night long. She was assigned to this duty. Looking into his face she recognized him as one of the murderers of her own parents and family. The temptation came to forget just once the attention needed to bring the patient back to life. She fought the battle and won out with a forgiveness and a Christ-like love for her enemies that her faithful services were rewarded with his recovery. He, too, remembered her and asked her why she did it. Her reply was a testimony for Jesus Christ her Savior. That testimony was backed by the 'more than others' forgiveness. Is yours? Is mine? Has the unholy seed of anger, hatred, murder been so completely eradicated that the memory of any one's having aught against us is taken away? "Ye have heard that it hath been said by them of old time, 'Thou shalt not commit adultery.' But I say unto you. . . ." What Jesus says to us is that vital searching thing that goes to the very inmost room of thought life. His eyes, like the flame of fire, locates sin in the individual heart of social life; sin so deadly that he urges severe and delicate surgery even to the removing of eyes and hands, to save from eternal death and hell. He advocated that heart and life holiness that binds home ties more closely, and saves child life from the wreckage of the divorce mills. "What do ye more than others?"

Again, "Thou shalt not forswear thyself but shall perform unto the Lord thine oaths. But I say unto you, swear not at all." "But let your communication be, yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Does your yea always mean yea, and your nay always mean nay? Does your word and mine stand this test until the world is thereby convinced of the reality of Christianity? It is said of the early quakers that men would rather take their word in money matters than others' bond. Is your word as good as your bond? This kind of holiness is the convincing kind. It is the best of the wine at the last of the feast. On-

ly Jesus can perform the miracle in hearts to make it real. Some, under the old law, might think themselves right when they paid back an injury in the very same coin it was paid to them; an eye for an eye, and a tooth for a tooth. Grace goes farther than the law. Jesus says, "Resist not evil." Turn the other cheek, give the cloak also. Give to him that asketh thee. "And whosoever shall compel thee to go a mile, go with him twain." The second-mile Christian is the one who compels belief in the reality of the Lord Jesus Christ.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Jesus gives this as one of the marks of resemblance to the heavenly Father, for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. Have we that mark of likeness to God? If it were left to us where the sun should shine and the rain fall, would we be impartial like God? or would we show favoritism and let our enemy's crops perish? Does our holiness prove that we have been cleansed from all sin, from all malice, from all evil? "Out of the heart proceed"—what? If people come to tap us is it sweet water or bitter that flows from our spring? Ye pastors, evangelists, teachers, all ye professed Christians, it is not more, how much more, but *what* more do ye than others. It is quality before quantity. What spirit is back of your doing. That is what Jesus is getting at. It is not, do I preach more sermons, or teach more classes, or surpass others in human attainments. Speaking with the tongues of men and angels, removing mountains, bestowing all my goods to feed the poor, giving my body to be burned, this, all this, profiteth me nothing unless I have 'the love,' divine love. Let us each ask ourselves the question, "What do I more than others." Then in a holy stillness alone with God let us ask him to cleanse us from that carnal impediment which makes the wondrous life impossible. Let us ask him to put his Spirit within us, and cause us to walk in his statutes. Jesus encourages us to trust him to make possible the impossible. Let us receive his enabling power, his very presence. He is able. He is willing. What do ye more than others. Will ye come to him?

This, one of the overflow sermons of the day, brought immediate results. Seekers were at the altar seeking the kind of salvation the evangelist had preached. Immediate results are the kind Sychar seeks. She sees hundreds of such.

Have you read Dr. Burke Culpepper's new book of sermons—"Put God First?" If not, purchase a copy and not only read it yourself, but pass it on to others. There's not a dull page in the book. Every discourse is a strong message to the human heart. The book is full of gospel truth as an egg is of meat. Among these sermons the two best are the "Incarnation" and "Samson." Burke expresses himself in a strong, masterly way. His diction is pure, his rhetoric of the highest order, and his logic is faultless. Another reason for your buying this book, the royalty on each copy goes into a fund to help establish a chair of Evangelism in the great Asbury College, of Wilmore, Kentucky. The introduction by the author's father, Rev. John B. Culpepper, D.D., and the endorsement by his mother, Mrs. Melvina Culpepper, are well worth the price of the book. Pentecostal Publishing Co., Louisville, Ky., can supply this book for \$1.00.

W. M. MCINTOSH.

Whenever we grow impatient and lose faith in man and in the march of events, God's Book bids us look at things in God's way.—William R. Crane.

REPORTS FROM SOUL WINNERS

HOLINESS CONVENTION.

The Philadelphia Holiness Convention will be held December 10th to 19th inclusive, in the Columbia Avenue Methodist Episcopal Church, 25th & Columbia Ave., Philadelphia, Pa., of which Rev. J. W. Tindall, D.D., is pastor. Rev. Bona and John Fleming, of Ashland, Ky., will be the evangelists. Three preaching services daily, 10:30, 2:30 and 7:30. The meeting will be under the direction of Rev. George Q. Hammell.

MICHIGAN REVIVALS.

Since last reporting we have held two good revival meetings. The first meeting was with Rev. Myron Dawson, pastor of Calvary United Brethren Church, Lake Odessa, Mich. The Lord wonderfully helped Sister Crammond in proclaiming a full gospel, and many felt their need and received definite help from the Lord. The whole church seemed to get a spiritual uplift and the meeting closed at high tide. Ten united with the church at the closing service.

Our next meeting was in Lansing, Mich., with Rev. Albert Elliott, of Bethel M. E. Church. This was a good revival. The church was blessed and harmony prevails on every hand. Twenty-one were saved and seven sanctified. Several families established family altars and some promised to become tithers.

We have the month of January open. Anyone desiring our services please write us, 815 Allegan St., Lansing, Michigan.

Prof. C. C. Crammond.

ISLAND, KENTUCKY.

We are closing out the best year of our ministry. We have conducted twelve revival campaigns, have had 1,876 blessed at the altar. We have worked in three states; have had numbers of calls in other states that we could not accept. We are now in a revival campaign in Island, Ky.; have had a number of professions and restorations and the tide is high. Crowds are large and the interest is great. Rev. G. A. Gallor is the faithful pastor and is in favor with his people. We are entertained in the home of Mr. and Mrs. H. K. Kirtley, most loyal Christians. They certainly know how to make a fellow feel at home. Prof. James B. Cambron has been my co-worker throughout this year. He is one of the best choir directors, soloists, and children's worker on the road. We have an open date for December and January. If you are in need of help, would be glad to correspond with you. Evangelist J. A. Collier.

1917 Cephas Ave., Nashville, Tenn.

EFFNA, VIRGINIA.

September 4th, we began a revival in the M. E. Church at Effna, Va. The pastor, Bro. Gambill, was transferring from this charge to Ohio, so we were alone in this meeting. Although crowds were small and the weather unfavorable God stood by us and we saw a few gratifying results. We found the people hungering and thirsting, and at the first call they began to plunge into the fountain.

Our next meeting was in the Epworth Church (M. E., South) near Moneta, Va. It was a pleasure to labor with Rev. W. S. Brown. He is an earnest pastor and fine Christian gentleman. I never met a more congenial and hospitable people than these Franklin County folk. They filled the church and listened very attentively to the messages. I had to leave before the meeting was over but Bro. Brown reported a total of 39 professions, and 24 additions to the church. To God be the glory.

October 1st, we pitched a tent in Louisa County, Va., in a Christian Baptist Community. "The rains descended and the floods came" the entire two weeks there, but these folk were not afraid of "much water" and came to the meeting. When it became too cold under the tent, some brought quilts and blankets to keep warm. God gave us a wonderful meeting.

We went to Toler, Ky., for a meeting in the Pilgrim Holiness Church. It was our privilege to labor with Bro. John Layne, a fine man. I predict a bright future for Bro. Layne. The meeting was hard but a few good results were visible.

We have a few open dates for the winter. We go anywhere without a monetary consideration except freewill offerings. If you have a good church, hard place, or a neglected field, our service is at your disposal.

J. V. Roberts.

GRACIOUS MEETINGS.

Since last reporting the Lord has kept me busy in the battle for souls. I have labored in three meetings in Ohio, and one in Iowa, and am now in New York State. In each of these meetings God has put his power upon the services and given some outstanding cases. No normal man could doubt that God hears and answers prayer if he will follow the old Bible paths. Some young people have prayed through until heavenly fire filled the soul, and they were called to preach, and yielded. Some souls who have been unsettled for years have come out into the noonday light, with a certain knowledge they were filled with the Holy Ghost. Definite, uncompromising preaching will bring definite, uncompromising results.

A proud young lady said she did not want to be sanctified. God broke her up and brought her to the altar, and she was reclaimed, and was wonderfully sanctified in her home at midnight. Another young woman was converted in bed at three o'clock in the morning. A railroad man was converted in his home, came to the meeting and was sanctified, joined

the church and signed a tithing pledge. A young man wrote to his sister about the revival and she was converted while reading the letter. A large man was converted while sitting in the church, and with shining face gave glory to God. A woman was reclaimed standing in the aisle before coming to the altar. At the close of one revival the pastor's salary was increased over five hundred dollars a year. At the last meeting the altar would not hold the seekers the last night, and about thirty people responded to the first altar call given in the present meeting, among them a woman about seventy, who was brightly saved. My faith is in the merits of the blood of Christ, and the power of the Holy Ghost, and in the Word of the eternal God. I desire the prayers of the Lord's people.

Yours under the precious cleansing blood.

M. M. Bussey.
South Vineland, N. J.

OLYPHANT, PENNSYLVANIA.

Evangelist Rev. L. E. Williams, of Wilmore, Ky., has been with us for three weeks' revival. It was a time of refreshing from the Lord. Brother Williams preached the gospel of full salvation in every service, and God honored his labors. Forty souls knelt at the altar for pardon or sanctification. While the writer has preached the gospel of full salvation for more than twenty years, yet he was led to state to the church in the presence of the evangelist that he had been too indefinite. We thank God for sending Brother Williams this way, and any church who desires the help of a man who is not afraid to declare the whole truth of God will make no mistake in getting him.

Rev. N. White.

REPORT.

God has been good to us and kept us busy in his vineyard. At Muses Mills, Ky., in the Christian Church, we had a good meeting. Next meeting was at Olympia, Ky., in the M. E. Church, South. We were only there a few days, when we were called away on account of sickness at home, but God was in our midst for those few days and we have a hearty invitation to return for another meeting in the future. Rev. Peter Walker is the good pastor at Olympia.

Our next battle was in the M. E. Church at Barkley, Ky., with Rev. H. W. Murrell, who is called the "Asbury of the Mountains." The Lord blessed our labors. It was beautiful to see so many members of other churches seeking and finding the Holy Ghost in sanctifying power.

We are now in a bitterly-contested battle in the Pilgrim Holiness Church at Piqua, Ohio, and covet the prayers of The Herald family for victory. Am sending some subscriptions to the dear old Herald, which is second to none, as a holiness paper.

C. L. Wireman.

GREENTOWN, OHIO.

Two years ago, Rev. Robert Andrews of Greentown, Ohio, asked me to give him a date for a revival meeting, but being too busy in the pastorate we were compelled to decline the invitation, however, Nov. 2 to 14 we found it convenient to give him the meeting. I think this was one of the best little meetings I have witnessed for a long time. Between thirty and forty bowed at the altar of prayer and prayed through. Four united with the church. Wrongs were righted, sinners converted, and believers sanctified wholly. Some definite cases of divine healing took place. There were only two churches in the town, Methodist and the Nazarene. The meeting was held in the Nazarene Church. Brother and Sister Andrews, pastors of the Greentown church, have done excellent work. Two years ago they only had nine members, and now they have forty-five. Rev. Andrews and wife did a good bit of the special singing, with some local help, while on the last Sabbath, the Bethany Quartet of the Canton, Ohio, Evangelical Church sang the blessing down. We have been in the active pastorate for twelve or thirteen years, but feel drawn to the evangelistic field. We love the pastorate, but we long to be constantly at the battle's front and expect to go in the field after our District Assembly, (Pittsburgh) in May. Any one desiring our services as an evangelist after the convening of our District Assembly, will do well to communicate with us soon, relative to tent meetings or revivals, as we are making up our slate. Present address:

B. H. Pocock.
Chester, W. Va.

FROM THE FIELD.

We began our summer's tent and camp meeting work at Pipestone, Minn., in the first Annual Camp Meeting of the Southwestern Minnesota Association for the Promotion of Holiness, June 24 to July 4, Mrs. Breneman and myself being the called workers, and our daughter Alyce was with us as pianist. Rev. A. F. Wiuff, pastor of the Methodist Church at Ruthton, is president of this Association and he very efficiently rendered the double service of platform manager and song leader. The presence of God was manifest from the opening of the camp, God answering prayer and honoring his word in the salvation of sinners and the sanctification of Christians. We enjoyed the fellowship of God's children at this place, and were royally entertained.

My next engagement was with the Harrison County Holiness Association, at Woodbine, Iowa. The convention was held in the Methodist Church. God met with us, outpoured his Spirit, and blessed

the saints. I then hastened on to Ruthton, Minn., to fill an engagement in a tent meeting at that place with the Methodist pastor, Rev. A. F. Wiuff. The battle was closely contested, but the last evening service witnessed a regular landslide, and some thirty or thirty-five penitents prayed through to victory.

Leaving daughter in company with her mother, who had taken the pastorate of the Methodist Church at Hiteman, Iowa, for the summer months, I went to my next appointment in the heart of the "Ozarks," the Dogwood Camp Meeting near Seymour, Mo. We were associated in this meeting with Rev. Mary E. Dice and her band of workers who are doing a noble work as missionaries among the people of this mountainous region. God gave liberty in the proclamation of his word, and conviction seemed to rest on the people.

A number of our friends from Ava, and from the Ozark Holiness Academy at Mt. Zion, Mo., were in attendance at several of the services. The opening services on the last Sabbath evening were devoted to the interests of the Academy when Prof. Fred Nicholson, Principal, gave an interesting address on Christian Education, and the Academy Male Quartette rendered several beautiful selections.

My next engagement was at Bynumville, Mo. Rev. W. N. Gallon is the pastor. Prof. Leo Slagg was our co-worker and rendered splendid service as song leader. We were entertained in the home of Bro. and Sister Gallon and enjoyed the best of fellowship.

A. P. Breneman.

IN THE FIELD AGAIN.

These are wonderful days of blessing from heaven, opportunity on earth, privileges in the gospel and salvation scenes on the battlefield. After six years of superintendency on the Hamlin District, we are launching out again into the blessed field of holy evangelism. We love God and scriptural holiness better than ever. We appreciate the ministry and happy laity of the church as never before and we must have greater revivals and add to the church of God with our newly won converts. The gospel of holiness has the best day and opportunity of our entire history. Let us preach it, live it, defend it, promote it and ever enjoy its blessings.

We are slating for revival campaign in Oklahoma, Kansas, Nebraska, and other states for winter, spring and summer. Go to good old Kentucky at Olive Hill and Mount Hope camps next summer and to grand old Bonnie Camp, Bonnie, Ill. Correspondence will reach us at Box 918, Bethany, Okla.

We love and appreciate the great and enduring work of Rev. H. C. Morrison and the whole staff of The Pentecostal Herald. If you need us for revival work address us above.

Allie and Emma Irick.

WICHITA, KANSAS.

Since our last report we have been at Rock Island, Ill., with our good pastor, Rev. E. W. Larrabee. God gave us a good meeting. Our next meeting was at Kingston, Oklahoma, with Pastor, Rev. F. E. Lewis. Great crowds, fine young people, and the church stood back of us all through the meetings. Brother Ben Wilkins very ably led the song service the first half of the meeting, then Brother Archer carried it to the close. The church called Brother Archer as their pastor for the coming year; also gave us a recall for next year.

From here we went to our District Assembly at First Church, Chicago; this was our greatest Assembly in many ways, but in one way especially, my wife was ordained an Elder in the Church of the Nazarene. We are praying that God will keep us true to our calling. Then we were with Rev. Sister Julia Standridge at Tishomingo, Okla., for a week-end convention, then to the Eastern Oklahoma Assembly, which we enjoyed very much.

Richland Center, Wis., was another recall meeting; we held them a meeting last year with great results, and God gave us another good time this year. Rev. Ralph Rice is the pastor and we predict a good year for him and the church. At this writing we are at Wichita, Kan. Address us 2923 Troost Ave., Kansas City, Mo.

Lewis J. and Edyth Rice.

You Will Say The Same Thing

When you have read it. A customer in New Jersey writes: "I have read the book which I have just received, 'Beautiful Girlhood,' and have truly been benefited by it. In fact, I like it so well that I am enclosing \$2.00 for two more copies to give to friends for Christmas. I can truly recommend this book to the girls of the 'teen' age."

We do not know of another book along this line that is so full of guidance and encouragement to girls from opening flower of girlhood to the full blown rose of womanhood.

Don't let this Christmas season pass without giving at least one copy to a girl or young lady of your acquaintance. Price, \$1.00.

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(Continued from page 1)

odism, celebrates its anniversary each year, a part of the program being to invite some great Methodist preacher to preach on the anniversary Sabbath. This year the Southern Methodist Church was represented by Bishop Denny, who remained over and preached several days at one o'clock. I slipped away from the convention and heard him one day. It was a masterful discourse. What a clear voice, ringing like a trumpet; pure, unctuous, powerful gospel. Bishop Denny ought to preach all over the nation.

I was invited to run out to Nyack, the famous missionary school founded by Dr. A. B. Simpson. I preached for them twice on the one visit. They have a great student body full of the missionary spirit. There was a fine atmosphere of faith and devotion and it was easy to preach to them. They invited me back, and if I live and have the opportunity, I shall gladly accept their invitation. The Lord is with them. It is the training school for the Missionary Alliance and they are girding the globe with their consecrated, zealous missionaries.

Coming back from New York, I stopped off at Baltimore, where I was met by Rev. D. R. Chandler, who married my daughter Emily, October 7. They have a four-appointment circuit, some twenty miles out from Baltimore. Their parsonage is situated in a village in the center of the circuit and they are quite comfortable and seemed to be pushing the work among the people. The parishioners had just given them a "pounding." I counted more than a hundred jars and glasses of fruit, preserves and jellies. Rev. Chandler is a graduate of Asbury College, as is his wife. I was pleased to find his young wife an excellent cook. I do not know when I have been better fed than the two meals I ate with them. May God bless them, as well as our great nation with its millions of people who are marching on to death and judgment day.

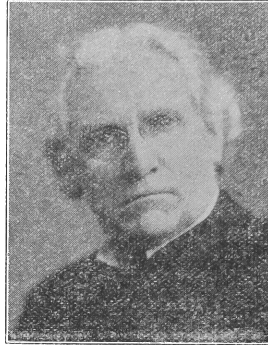
An Important Notice!

I desire the name and address of every person who owns any stock in the original Pentecostal Publishing Co. If your parents owned stock in the company write at once, giving full name, address and amount of stock owned. You may address Mrs. H. C. Morrison, care Pentecostal Publishing Co., Louisville, Ky.

Monthly Sermon.

THE LOST CHRIST.

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him." Luke 2:43, 44, 45.



This second chapter of the gospel by Luke contains the only glimpse we have into the child life of Jesus, and it is compressed into twelve short verses. Back of this, we have the announcement angel, Mary's visit to Eliza-

beth, the birth in the stable at Bethlehem, the coming of the Wise Men and the shepherds to worship the Babe, the vision to Joseph, the flight into Egypt, and the return to Nazareth. Here the curtain falls over the child life of Christ until he is twelve years of age, then it is lifted in these few verses, and drops again until we find him going to John's baptism, and entering upon the short years of his earth life of ministry and suffering.

It is but natural that we should have some curiosity to know something of the childhood days and young manhood of Jesus. God in his wisdom, it seems, would not undertake to gratify our curiosity, but center our thoughts upon the teachings, ministry and redemptive work of our Lord. If the inspired writers had given us a detailed history of the life of Jesus from his birth until he was thirty-three years of age, the New Testament, no doubt, would have been inconveniently large, and many people would have read only those portions about the child and the young carpenter, and would have neglected the more important parts of his teaching, parables, and redemptive work. Also, no doubt, such a record would have led to much discussion, to writing of a vast number of books, calling our attention away from the great central truths of the gospel, and the importance of personal salvation to matters of minor importance. It will be remembered that our Lord Jesus in teaching and miracle power never sought to entertain, surprise, or gratify the curiosity of men, but always directed everything to the higher things of salvation, righteous living and unselfish service. The 52nd verse of the chapter from which we take our text is very suggestive. It reads, "And Jesus increased in wisdom and stature, and in favor with God and man." Here we have a flash-light into the human life of Jesus. A growing, obedient child; a pleasing, industrious youth; a clean, kindly, young man.

We believe we may find a helpful lesson suggested in the twelve verses here in Luke about the going up of Jesus to the early Passover Feast at Jerusalem. The Passover Feast was one of the most important of all the religious festivals of the Hebrew people. It will be remembered that this was to celebrate one of the great events of God's work in breaking the iron yoke of Egyptian slavery from the necks of his chosen people. The Israelites were notified to put the blood of the lamb upon the door-posts of their hous-

es and, upon a fixed date, an angel came down, fled through the land and slew the first-born in every Egyptian home. Where the blood marks were found he recognized that the family dwelling within was the chosen and protected people of God, and he passed over that house. It was to celebrate this great event that the Feast of the Passover was held.

Man is prone to forgetfulness. The mercies and blessings of God pass out of his mind. He falls into indifference and back-sliding. The Passover Feast was to remind the Hebrew people that they were once in bondage, under hard service and cruel treatment, and that God had delivered them. On this festive occasion they were to look back and remember "the pit from whence they were digged." They were to remember their obligations to God for their deliverance, leading, victories, and present rich inheritance in Canaan land.

It will be remembered that the printing press had not been invented, that the Old Testament scriptures existed only in manuscript. Many of the people did not possess these manuscripts, others could not read, and these occasions were for special instruction in the things of God. The priests and scribes would tell the people of God's call to Abraham, of his wonderful promises, of Moses and his leadership, of the plagues that visited Egypt, of the Passover night, of the flight, of the opening of the Red Sea, the escape of the Hebrews and the destruction of Pharaoh and his hosts.

They would tell of the journey through the wilderness, of the victories of the Hebrews over the enemies who opposed them, of the unbelief and rebellion at Kadesh-Barnea, of the turning back into the wilderness, and the long, weary forty years of wandering and death; of the final coming to Jordan, of the staying of its waves, of the crossing over of the people, the fall of Jericho, and the history of God's dealings with the Israelites through the years. They would point out the wickedness of sin, the defeats and calamities it brought, the blessedness of obedience and righteousness. It was a great time of looking backward and remembering what they had been, what God had done, how he had led them through the centuries, blessed them when they obeyed his commandments, and punished them when they transgressed his laws. It was a time of revival, of precious memories, of conviction of sins committed, of high resolves to consistent and obedient living. It was a wonderful opportunity for the instruction of children, the building of character, of bringing the thought of God, his wisdom, his power, and his right to rule and direct the course of men, his hand and mighty movement through the history of nations.

Our text tells us that when the days of the feast were fulfilled, and Mary and Joseph, with their kinsfolk and acquaintance started on their homeward journey, that Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to be in the company, went a day's journey; when the night came on they sought for him, and failing to find him, they returned to Jerusalem. We imagine their troubled hearts and hasty steps under the stars, as they made their way back to the Holy City. They are, no doubt, standing at the gates when they are opened in the early morning, and for three sorrowful days, they seek for the child Jesus. What anxiety, what rebuke of themselves for leaving the city with a mere supposition that Jesus was in the company, instead of knowing positively that he was with them. We can imagine that they tramped the streets and searched the bazaars late into the night, that Mary slept but little, that she had no appetite for food, that her heart was filled with a great fear, lest she had failed of the wonderful trust God had committed to her. Finally,

they went to the Temple and there found the child in the midst of doctors surprising them with his questions of them, and answers to them.

It is easy to imagine the unutterable joy of Mary at his discovery. How she took him into her arms and held him to her bosom. How happily she retraveled the road homeward, how gladly she told the neighbors that she had found her Son; how tenderly she loved him, how carefully she watched over him. No doubt, she realized, as we all do, that we know not how tenderly we love until we lose the objects of our affection.

We call attention to the fact that Mary knew that Jesus was of miraculous birth. No doubt, she fully believed that he was the long-promised Messiah for whom Israel had waited with expectation through the centuries. The annunciation angel had told her that he should save the people from their sins. She believed that this wondrous Son was a Savior. She believed in, and loved him with all of her heart, and yet she went off and left him. She was in a hurry to keep up with her kinsfolk. She must not be left behind the crowd, even if she hurried away on a mere supposition that Jesus was in the company, rather than a restful knowledge that Jesus was with her.

There is an all-important lesson for us here. Think of it! It is possible to believe in Jesus, to love Jesus, and yet to neglect and leave him. Mary had no intention of leaving him; it was the least of her thoughts to steal away without him, but she was in a hurry to keep up with the company. Ah, there's the rub! And there is the great danger of the times in which we are living. This is a hurried life. It is a rapidly moving age; people are rushing to and fro. It seems that no one is willing to be left behind in the matter of fine dress, beautiful homes, expensive cars, entertainment and display of self. We are living in an age of money-getting, and pleasure-seeking. We may be sure that much of the things which claim the attention, occupy time, and absorb the thoughts of the multitudes do not count with our Christ. If we would have the companionship and blessing of our Lord we will not be able to keep up with the crowd. We may have to be content to walk while our kinsfolk dash by us and cover us with the dust of their fine cars. We may have to wear plain clothes and be content with simple, modest furniture, and fare, while they dress expensively, indulge in fine furniture, and luxuriant fare; but we must keep the Christ with us at any cost. It must be understood that we must keep with him; in order to this, we are to follow him and be sure that no company or kinsfolk or throngs can make us forget our blessed Lord and Savior, and run away with eager excitement after anything with a mere supposition that he is somewhere in the crowd.

We have noticed an inordinate desire for property, big place in society, degrees in learning, prominence among men, and a very general ambitious selfishness that leads to the neglect and leaving of Christ behind. We would suggest to young ministers and sanctified young people to be very thoughtful about hurrying away to great skeptical seats of learning, and setting their hearts for distinction in scholarship, when possibly their great objective is not so much the better service for the Master, but higher seats among their fellows. Multitudes of young people have gone away to the schools with Christ, they kept up with the crowd, joined the society, rushed to the entertainment, cheered at the contests and lost their Lord and come back home without any Christ, and, sad to say, in many instances, unwilling to turn back seeking him.

May the gracious Spirit guide us, restrain us, warn us, and save us from undertaking to keep up with anyone, to seek anything, to obtain or attain that which will mean the forfeiting of fellowship with our blessed Lord and Savior Jesus Christ.

THE MAN IN THE WATCHTOWER.

For the year 1927 The Pentecostal Herald will keep a "Man in the Watchtower" who, once a month, will give a varied review of world happenings and signs of the times. Look out for this "Man" in the first issue of January, 1927, and follow him through the year. He is a live wire and will be interesting.

Dr. Beverly Carradine.

The thousands of friends of Dr. Carradine will no doubt be interested to know where he is and what his condition is. He has been here in Kansas City, in a sanitarium for many months. He is a hopeless, but not a helpless invalid. His is a case of mental invalidism, though at times he talks perfectly rational. It is deeply touching to go in and hear the old gentleman tell of the victories in the years that are gone. He told me recently he had the presence of Christ in his heart every moment—that the first thing when he woke in the morning he lay on his bed in communion with the Savior. It is a beautiful testimony.

He lives utterly alone, with no human companionship. Stays in his room, sees few friends, and seems to read no papers or magazines or books, but spends his time writing books. He showed me manuscripts for some sixty books which he thinks he is going to publish. He is living in a paradise of illusions, not realizing his condition, which must be God's beautiful way of taking the edge off of his suffering. His two daughters by his first wife have been supporting him. It costs \$20.00 per week in the sanitarium, but recently one of the daughters has had a very serious nervous collapse and can give no further help. The other one, a teacher, wholly dependent on her work for her support. This has been a very heavy load for her. The three children by the last marriage refuse to help at all.

It looks now, unless his friends rally, that dear old Dr. Carradine will be compelled to end his days as a public charge in an institution for raving maniacs. Surely the thousands who have sat charmed by his marvelous ministry and been so wondrously blessed thereby will not allow him to come to that. His daughter wrote me and asked me if I could not get him into a home for old ministers, but I know of no such. Besides, his being a mental case, he would be refused admittance to any such home doubtless.

So, I am sending out this call. If we could have a generous response it would carry him along for a good while and maybe, in the meantime, God will take him home to heaven. Anyone who is interested to make a contribution to this tragic and desperate case may send it to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky. Anyone who desires more particulars about Dr. Carradine, write to Rev. I. M. Hargett, care Grand Ave., Temple, Kansas City, Mo.

A New Volume of Sermons.

Fleming H. Revell Publishing Co., of New York is bringing out a volume of sermons by Rev. H. C. Morrison. The book will be on the market a few weeks hence, and can be had of The Pentecostal Publishing Co., for one dollar.

One of the Best Investments We Ever Made.

We have made no better investment at Asbury College than the money used in the education of students who have come to us from foreign countries. They have been most excellent young men and women. They have won the respect of the professors, student body and community, by their intelligence, their devotion to study and fine Christian characters.

We cannot think of a better place to use some of your time money than in helping these students to secure a good education and go back to their people to preach to them

a full salvation. Now, we most earnestly appeal to the Lord's people to assist these young people. Some one has a sum of the Lord's money that you want to place where you feel it will accomplish most for the spread of a pure gospel; we cannot think of a better investment than this. We are in great need of some money right now, for these excellent young people. Please to send your donation to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky. Same will be forwarded at once to proper authorities.

H. C. MORRISON.

One of the Greatest Gospel Preachers of Modern Times.

Charles H. Spurgeon, easily ranked as one of the greatest gospel preachers of modern times; as for that, for all time. We have supplied ourselves with a number of copies of this delightful book for young people giving the most interesting and thrilling life-sketch of this great preacher, telling of his grandfather, his father, incidents of his boyhood, how he was saved, his first sermon, why he did not attend college, and many things of this most wonderful messenger from God. Get the book for your young people. Give them something to read worth while. It will prove an inestimable blessing. Price 75 cents, of Pentecostal Publishing Company, Louisville, Ky.

H. C. MORRISON.

A Thrilling Story for Boys and Girls.

What young people read has a powerful influence upon their characters. There is nothing more instructing and helpful than the biographies of great and good men and women. The Life of Martin Luther specially prepared for young people furnishes a most thrilling story. It is neatly bound, well printed, contains something over a hundred pages, price 75 cents.

You will not save your young folk by scolding and quarreling at them; give them good books. Ask them to read the books and tell you what they found. Get them interested thinking of, and dreaming about, the men who have counted large for the uplift of humanity and real world progress. Write to The Pentecostal Publishing Co., Louisville, Ky., for the Life of Martin Luther, the lion-hearted Reformer. Young people will read it with delight.

H. C. MORRISON.

Just a Few Christmas Suggestions.

For the benefit of busy persons who want suggestions as to gifts and their appropriateness, we feel confident you will be delighted with any of the following you may select:

For boys and girls from 6 to 12, child's edition of "Pilgrim's Progress," 50c; Story of Washington, Lincoln and Franklin, 75c each. "How John Became a Man," 50c, "The Boyhood of Jesus," 35c, "Harry the Newsboy," 60c, "Grandmother's Lily," 60c, "The Big Bible Story Book," \$1.25, "John Wesley the Christian Hero," 75c.

For young people from 12 to 20, Col. Bain's "Eight Popular Lectures," \$1.10, "Beautiful Girlhood," \$1.00, "Imitation of Christ," 50c, "The Faith of the Little Shepherd," \$1.00, "Life of David Livingstone," 75c, "Life of Hudson Taylor," 75c, "Life of John G. Paton," 75c, "Life of Martin Luther," 75c, "Everybody's Birthright," for girls, 50c.

For the home folk, "Great Southern Preaching," \$1.75, a big print Testament and Psalms, \$1.25, cloth, or \$2.00 Morocco, "Deeper Experiences of Famous Christians," \$1.50, "Life of John Wesley, by Watson," \$1.00, "Autobiography of Gipsy Smith," \$1.50, "Life of H. C. Morrison," \$1.50, "Autobiography of Peter Cartwright," \$1.75, "Singular Actions of Sanctified Christians," \$1.00, "The Pilgrim's Staff," \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

OUR BOYS AND GIRLS

"GOD WAS WITH THE LAD."

Dear Children, that was said of a boy who, with his sorrowful mother, was out in a lonely wilderness. How they got there you can read in the twenty-first chapter of Genesis.

But most of all I want you to think of the Bible statement that "God was with the lad." That is, he was under the special care of God. And that may be true of every boy and girl. I trust it is so with you. It surely will be if you truly love God.

Nothing more comforting could be said of you than that God is with you and in you, saving you from all sin, and directing all your ways. I trust all my little readers desire this more than anything else,—far above all the pleasures, and honors and riches of the world.

A. W. Orwig.

Dear Aunt Bettie: How are you all? My grandmother takes *The Herald* and I surely do like to read it. My age is between ten and thirteen; if any of you girls will guess it I'll send you a card. I go to preaching every third Sunday. Auntie, be sure to print this letter for I want to surprise my grandmother and grandfather. I will go and not come again soon.

Elura Mae Barham.
Finger, Tenn.

Dear Aunt Bettie: Well as this is my first letter to *The Herald* I will try to make it short. I am a lad from Missouri, as good a state as there is in the Union. I do wish the boys would write more for the girls have gotten the page nearly filled up with letters, but I believe that Aunt Bettie likes the boys as well as the girls, and if they would write more she would put their letters in *The Herald*. I am a reader of *The Herald* and enjoy getting it, although I am a General Baptist by name. I am trying to live a Christian life as near as I know how. Some people say they don't believe in these children Christians, but if they are old enough to realize their sins and that they should turn to God, they are old enough to be fishers of men. I love to work for God. I hope he will take my little bit and call it good and take my soul to heaven.

Recipe for a Day.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of the morning gold,
Dissolved in the morning air.
Add to your meals some merriment,
And a thought for the kith and kin,
And then as your prime ingredient,
A plenty of work thrown in.
Spice it all with an essence of love,
And a little whiff of play,
Let a wise old Book and a glance
above,
Complete a well made day.

Toney A. Eskridge.
Cureall, Mo.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I am going to school now and we ride on a truck. I have light hair, gray eyes and lot of freckles; am five feet high. Who can guess my name? It begins with C and ends with L, and has seven letters in it. Well my letter is getting long so I will close.

C. Virginia Cannon.
Rt. 3, Daisy, Ga.

Dear Aunt Bettie: Come and let us go up the river and gather some pecan nuts; they are fine and lots of them. This river is beautiful, 8100 feet wide here at the bridge, which leads from North to South Llano. The river runs through the middle of Llano. I have a nice little home on the north side; have seven pecan trees in my yard. I am having them budded with large pecans. In this country we raise corn, cotton, all kinds of vegetables, also raise many hundreds of turkeys. They are picking and shipping them now. People drive them in like cattle in big droves. There is lots of wool raised here. This is a lovely country with hills and flowers. We have a new and strong brick Methodist Church almost ready to move into. Please pray for us that we may have a good revival which we expect to have soon. Pray that God will give

me a great ingathering of souls. I am alone and up in sixty, but God can use me. I enjoy reading the dear *Herald* from lid to lid. May God bless Aunt Bettie, Bro. Morrison, and all *The Herald* family. Brother Morrison, that piece on reading the Bible was fine.

Mrs. E. F. Kinklea.
Llano, Tex.

Dear Aunt Bettie: Permit me to write a message to the many readers of this good old paper, *The Pentecostal Herald*. Friends, in Rom. 12:2 we read, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Girls and boys, what kind of life are you living? Are you conformed to the sin of the world, or transformed to a life of purity by the renewing of your mind? I read Nellie Floye Benningfield's letter on page ten of October 13. Nellie, I am glad that you are not like most girls, conformed to the pleasures of the world, such as dancing, playing cards, attending picture shows, fairs, circuses, etc., but stand out as a person who shuns evil, and is transformed by the renewing of your mind. Friends, that always shun the appearance of evil I have hope of meeting you in heaven when the toils of life are over. I often think of the many temptations that girls so often meet with in this modern age. Parents, it is a duty you owe your children to teach them to shun evil companions. I am thirty years old, weigh 195 pounds, have not even been married. My birthday was October 31.

Dempsey Hilarad Sawyer.
Indiantown, N. C.

Dear Aunt Bettie: It has been quite a while since I wrote to *The Herald*. No, thank you, I will sit here by the fire as I am quite cold from my long journey. How many of you cousins remember B. Ethel James? Oh, you don't; well, here is how I look; brown (bobbed) hair, brown eyes, fair complexion, am five feet, six inches short, and weigh about 110 pounds. My age is between fifteen and eighteen years. If any of you cousins can guess it I will send you a card for Christmas. How many of the cousins know what Nov. 25 is? Oh, you all know the answer. Well I guess there is not much use in telling you, but I will ask you another question. How many know the story of "The First Thanksgiving Day"? Oh, you can answer that, too. Well cousins, don't you wish you could have lived back in the days of the Plymouth colony. I'm sure I do. Oh yes, I wonder how many of you give thanks to God each day that you are living in such a beautiful world, and for what he does for you.

"Give thanks for the good that comes your way,
And the good will grow apace;
It will fill the hours of the passing day
And grow in each friendly face."

B. Ethel James.
Robson, W. Va.

Dear Aunt Bettie: Would you let little Virginia girl in a minute on page ten? I am twelve years old, have three sisters and one brother. I want all the cousins to write me. I am a poor girl. Dear cousins, please send us a little present for Christmas, for we would be so thankful, also to hear from anyone who will write. Pray for us. I love Jesus.

Mainie Jenkins.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Will you permit an Alabama girl to join your happy band of boys and girls? My cousin takes *The Herald* and I enjoy reading it, especially page ten. I am a Methodist. I go to Sunday school every Sunday I can. Shut your eyes and see if you can picture a little girl with blue eyes, fair complexion, blond hair (bobbed). I am four feet, nine inches tall, weigh between 90 and 100 pounds. The one who guesses my weight I will write them a letter and enclose a picture of myself. I guess I had better go before Mr. W. B. wakes up. Love to Aunt Bettie and all the cousins.

Lora Lee Thompson.
Womack Hill, Ala.

Dear Aunt Bettie: Could you find room on page ten for a poor girl, ill in health but trusting God who can give health in the better home? Mrs. J. P. Beam sent *The Herald* to me as a gift. I want all the dear cousins to write me as I love to get letters. All the dear cousins write me a long letter. Christmas will soon be here. If only all would worship Jesus with prayer and praises on that day how many sad hearts would be glad. Dear cousins, honor me with a little Christmas gift. I am poor in this world's goods.

Lula P. Meadows.
Syria, Va.

Dear Aunt Bettie: Will you move over a tiny bit and let a little Alabama girl come in and join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading it very much, especially page ten. Some of you cousins please tell me where to find the Ten Commandments? I was fourteen my last birthday. Now if you will please shut your eyes a few minutes and not get frightened I will describe myself the best I can. I have brown hair, blue eyes, and fair complexion. I go to Sunday school every Sunday. Hope to see this in print, as it is my first letter to *The Herald*.

Maye Belle Daniels.
Rt. 1, Box 70, Gilbertown, Ala.

Dear Aunt Bettie: Can a boy from Minnesota join your happy band of boys and girls? My grandma takes *The Herald*. I always like to read on page ten. I am nine years old, and am in the fifth grade. I have two brothers, one older and one younger. I wrote to *The Herald* before and I never saw it in print. Please do not let Mr. W. B. get this letter.

Lloyd George Hable.
Hector, Minn.

Dear Aunt Bettie: I thought I would visit the cousins for a while. I was twenty Nov. 7, and seems as the years fly fast. In September I went to hear Brother Fielder speak of how things were in China. He is in the Baptist Mission work in China. They are making up money to get them a doctor. He used to be our pastor in 1914. When a Chinaman gets sick they think where there is a pain there is an evil spirit and send for a Chinaman doctor. He comes with a long needle and sticks the needle where the pain is, and if the man gets well the evil spirit goes out, and if he dies the evil spirit is still in him. I sure wish you cousins could have heard him. He is a great man in the mission work.

Willie James Hart.
Rt. 2, Comanche, Tex.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am nine years of age. I am going to school every day. I am in the fourth grade. I live on the farm with my mother and father. I have one brother. I don't belong to any church. My mother belongs to the Presbyterian Church. My father doesn't belong anywhere. I go to Sunday school. I have black eyes, light hair and fair complexion. I am forty-nine inches tall and weigh fifty pounds. As this is my first letter I hope to see it in print. I will close with love to Aunt Bettie and the cousins.

Mai C. Oldham.
Pleasant Shade, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am eight years old and am about four feet tall. I weigh seventy-eight pounds. My mother takes *The Herald* and I enjoy reading page ten. Who has my birthday, Jan. 20? I have blue eyes, fair complexion, and light hair. I have been in music two years and I am in the fifth grade at school. I would like to hear from any of the cousins that will write. I hope Mr. W. B. is taking his afternoon nap when this arrives, so he won't get it. Your little friend,

Mary Katherine Thompson.
Sadieville, Ky.

Dear Aunt Bettie: It has been such a long, long time since I have written to *The Herald* that I am almost a stranger to you now, but I feel like I know a lot of you, for I never forget to read page ten. The *Pentecostal Herald* has been a weekly visitor in our home for years and years, and we enjoy every page. I am twen-

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ty-one years of age, am five feet, six inches tall and weigh 130 pounds and have dark hair. Have I a twin? I am doing my best to live a Christian life; if I fail in that I fail in everything, but we can't fail in that with such a helper as we have. We can't afford to give up. I don't know what I would do without a blessed Savior. About nine or ten years ago Miss Julia Thomas and I began to write through the children's page. We wrote for something like a year, then we met each other in Murray State Normal about eighteen months ago. We had been sitting right near each other in chapel for sometime before we met. She is a very sweet girl and I have all the cousins pictured as being the same kind. Will be very glad to hear from any one who cares to write to me and I promise to answer promptly.

Rebecca Robey.
Water Valley, Ky.

Dear Aunt Bettie: Let me sit in your circle of happy girls and boys for a little. Father takes *The Herald* and I enjoy reading it. I belong to the Methodist Church at Craigs Chapel. I go to Sunday school and church. Bro. Root is our pastor. I am twelve years old; have a cat named after Rev. Jennings Haun. I live on a farm where there are lots of hickory nuts and other kinds of nuts. Hope Brother H. C. Morrison will come this way sometime, and I will get to hear him preach. As this is my first time to meet with you all I will not stay any longer.

Hellena M. Craig.
Rt. 2, Box 100, Rockhold, Ky.

THE CHRISTMAS CHILD.

By W. S. Bowden.

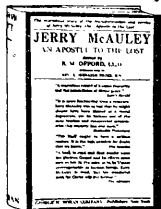
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Dear Brethren and Sisters of the S. S. Department of Pentecostal Herald:

Again review day has come and it was my great desire to bring you my personal quarterly message, but as it was a year ago, so it is today—I have no strength to write. Again for some weeks I have been lingering at the meeting place of two worlds. Just now I am some better, and have some hope of being restored to health. I wish to thank all of The Herald family who have remembered us with their love and their prayers. There was one friend who sent a \$5.00 check which we have been unable to acknowledge because the name of the donor was lost. We regret this, but should she see this, be assured of our heart-felt appreciation. Again I beg you, dear readers, be sure that you are under the blood, whatever the cost.

O. G. Mingledorff.
Blackshear, Ga.

Lesson XIII, Dec. 26, 1926.

Review: Moses to Samuel.

Golden Text: Surely his salvation is nigh them that fear him; that glory may dwell in our land. *Psa. 85:9.*
Time:—From B. C. 1490 to about B. C. 1145.

We have come to the last lesson of the year and it has been an inspiration and a joy to study the lives of Moses, Joshua, Caleb, Gideon, Ruth, and Samuel. At the beginning of the fourth quarter's lessons, the children of Israel had been encamped at Mt. Sinai a little more than a year. "During that time the covenant had been concluded, the law had been given, the tabernacle had been erected, the priests had been consecrated, and Jehovah dwelt in the midst of his chosen people."

Lesson I.—Israel Journeying Towards Canaan. Numb. 10:11-13, 29-36. At length the word of the Lord came to them that they had stayed at the Mount long enough and it was time for them to move forward. (*Deut. 1:6, 7, 8*), and possess the land which the Lord swore unto their fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. And it came to pass on the 20th day of the second month, in the second year that the cloud was taken up from off the tabernacle of the testimony. Then the two silver trumpets were blown (*Numb. 1:2, 3*) and each of the four camps marched according as had been appointed—and being led by the cloud, the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran. This divine guidance furnished the direction of the journey, and when to start and when to stop. Moses invited Hobab to go with them, saying, "we will do thee good, and also 'thou mayest be to us instead of eyes.'" At first Hobab remonstrated, but later it seems that he went with the children of Israel. He knew the country and could give valuable material assistance towards the comfort and safety of the caravan. From this lesson we may learn that it pays to take time to prepare for work for the Lord. It pays to be guided by Him and to be led of Him in preparation. It pays to move forward and to stop when God gives the command. His presence is what insures direction and safety. And then God expects man to do for himself the work for which he is qualified and commanded to perform.

Lesson II. The Reports of the Spies. Numb. 13:23-33. After leaving Sinai and traveling towards the north, three special places are mentioned on the way, before we find them at Kadesh, from where the spies were sent out. It seems that Kadesh was a sort of headquarters around which the Israelites wandered for the next thirty-eight years. When they arrived there, God intended for them to go up and possess the land, but when the people wanted to send out men before them to first search out the land, God yielded to their wishes, and instructed Moses to send twelve men as spies. They brought back both good and evil reports, but the evil outweighed the good to such an extent that the people spent the night bewailing. Then in the morning, they broke out in open rebellion and would not be quieted. They even took up stones to stone the leaders, when the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. It was only because of the intercession of Moses (*Numb. 14:20*) that the Lord pardoned, but he declared of all the people, only Caleb and Joshua should enter the promised land. They were to wander for forty years and leave their carcasses in the desert. At length their children should enter upon their inheritance. The ten faithless spies were slain by a plague. God wishes his converted children to go up and possess the Canaan estate, but how many of us wander hopelessly around for forty years!

Lesson III. Moses Honored in His Death. *Deut. 32:45-52; 34:5-8.* After the many years of wandering about Kadesh, and most of the older generations were dead, we find the children of Israel back at Kadesh. There Miriam died and was buried. Here too, Moses and Aaron committed the sin that prevented their going into the promised land. Again the people started on their journey. At Mt. Hor Moses led up Aaron and his son Eleazar, and in sight of the congregation, stripped Aaron of his high-priestly robes, and put them upon Eleazar, and there Aaron died. We have to omit the journeys and incidents that followed, suffice it to say, Moses lived until the country east of the Jordan was taken. His work was now finished, and God had given him his command to ascend Mt. Abarim and view the land which he could not enter. (*Numb. 27:12*). Joshua had been ordained his successor, but before his departure, he assembled the people in the plains of Moab and delivered the addresses contained in the book of Deuteronomy (the repetition of the law) and followed them with his song and his blessing. Then Moses went up from the plains of Moab unto the mountain of Nebo (*Deut. 34:1*) and after viewing the land which the Lord shewed to him, there he died and there God Himself buried him. The children of Israel mourned for him thirty days in the plains of Moab, and Joshua, upon whom Moses had laid his hands, became their leader. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. (*Deut. 34:10*).

Lesson IV. Joshua, Israel's New Leader. Moses, the law-giver, was succeeded by Joshua, the military chief, whose work it was to lead the

children of Israel into their inheritance. It is said of him that he is one of the very few worthies of the Old Testament on whose character there is no stain. His name signifies "salvation." He was fitted to be the captain of Israel's salvation, as Jesus Christ is captain of our salvation. Be strong and of a good courage. . . . for the Lord thy God is with thee whithersoever thou goest, was the promise to Joshua, and such is the promise to every child of God today.

Lesson VI. The Fall of Jericho. *Josh. 6:12-20.* The first object of Joshua's attack was the city of Jericho. First he sent out the spies and awaited their return. In the morning he moved to the Jordan, and the officers gave command to the people how to march. After crossing the Jordan the Lord commanded Joshua to circumcise the people, after which they kept the passover, just forty years from the time their fathers had kept it before leaving Egypt. On the morrow the manna ceased. Read Joshua's vision (*Josh. 5:13-15*) and the Lord's instructions to Joshua, (*Josh. 6*) and Joshua's orders to the people and the taking of the city of Jericho. Faith in God and obedience to this command can accomplish great things for him.

Lesson VII. Caleb's Faithfulness Rewarded. *Josh. 14:6-15.* Forty-five years after Caleb had been sent out from Kadesh as a spy, he was rewarded for his faithfulness as promised by Moses (*Numb. 14:24*; *Deut. 1:36*) and Hebron became the inheritance of Caleb, because that he wholly followed the Lord God of Israel.

Lesson VIII. Joshua Renewing the Covenant. *Josh. 24:14-25.* The children of Israel made a covenant with the Lord at Mt. Sinai; it was renewed after crossing the Jordan. The time had come when Joshua must die and his last care was again a renewal of the covenant. Read the last two chapters of Joshua containing the two transactions. We read with joy (*Josh. 24:31*) and Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua. It takes courage to say "As for me and my house we will serve the Lord."

Lesson IX. Gideon and the Three Hundred. *Judg. 7:4-8, 19-21.* The above passage tells how long the people remained true to their covenant, but the new generation knew not Jehovah nor yet the mighty works which he had done for Israel. They were oppressed by their surrounding enemies, but every time that they repented and called upon God for help he raised up a deliverer called a "Judge." These Judges were fifteen in number, some of them serving contemporaneously over different sections of the country. Gideon was the fifth Judge, and he delivered the people from the oppression of the Midianites, and became their great leader.

Lesson X. Ruth and Naomi. *Ruth 1:14-22.* The incidents in the book of Ruth doubtless occurred at the time of the famine in Israel caused by the inroads of the Midianites. Read the lesson as published for Dec. 5 to find the great purpose, for which the book was written.

Lesson XI. The Boy Samuel. *1 Sam. 3:1-10, 15-19.* Samuel's parents were Elkanah and Hannah, devout Israelites who resided at Ramah in the tribe of Ephraim, though he was probably a descendant of the tribe of Levi. He was born in answer to prayer and dedicated to the service of the Lord before his birth. It is said that Sir Joshua Reynolds' picture of

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the boy Samuel in prayer, is the attitude and expression of his whole life. When the child was perhaps two or three years old, Hannah took him to the tabernacle at Shiloh and there he ministered unto the Lord. Perhaps at the age of twelve he was called by the Lord to deliver the scathing message contained in the lesson to Eli. As severe as it was, Samuel told Eli "every whit." Samuel later became a prophet and the 15th Judge of Israel. The secret of his success was his touch with God.

WILLIAMSPORT, PENNSYLVANIA.

This is the Annual Convention of this Local Branch of The Alliance. Wife is with me and will preach to-night. Rev. Boyer of Africa, and Miss Conger of India are the Missionaries in attendance. They both brought splendid addresses, and we took charge of the evangelistic services. The break came the fourth night. God gave us some good seekers and happy finders.

The missionary offering from this comparatively small and poor people was \$1,552.00. The Sabbath school pupils number 100 and their weekly offering to foreign missions is from \$25 to \$50.

We closed our fourteenth revival meeting in Akron, Ohio, Nov. 31st. We held that revival in the Church of God, Rev. C. L. Arrington, pastor. This was a very successful revival. Pastor and people were satisfied with the results, though the earth was not turned upside down, nor the whole country stirred for miles. Nevertheless God gave some real outstanding cases of pardon, and entire sanctification.

The audiences were good. Saturday night meetings were unusually well attended. The people were kind to us, and took good care of our needs. At the close of the revival we took up a love offering to buy the pastor a much-needed suit of clothes. We gave about a third of it, and the rest of it came quickly.

We go to Baltimore, Md., from here. We have open dates for spring and summer meetings in 1927.

Rev. F. W. Cox and Wife.
Lisbon, Ohio.

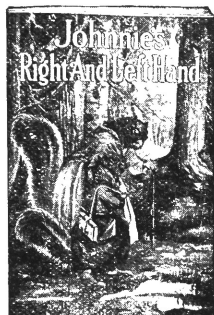
A BOOK FOR OLD AND YOUNG.

Col. George W. Bain, noted temperance lecturer, a man beloved by all who know him, has written a book in which he gives eight of his most popular lectures. This book is full of wholesome advice for the young, is thrillingly interesting for persons of any age, and will make a most attractive Christmas gift. There is not a dull page in the book, but each chapter glows with sparkling wit and wholesome admonition. If you are looking for something that will be a real blessing to your son, be he large or small, this book will meet your expectation. The Pentecostal Publishing Company can supply this book at the remarkably low price of \$1.10 per copy. Mrs. H. C. Morrison.

SEE PAGE SIXTEEN.

Children and Young People

Picture Books for Children



Animal Stories with a Moral.
Aunt Martha's Squirrel Stories.
1. How the Chatter Chipmunk Came to Dinner.
2. Pinkie's Cross Monday.
3. Thanksgiving at Grandpa Whiskers.
4. Little Posie Peacemaker.
5. Johnnie's Right and Left Hand.
6. Bible A B C's for Little Folks.

A beautiful series of stories for boys and girls, ages 6 to 9 years, with a colored cover and fully illustrated in colors. Each story is told in such an attractive manner that the moral is taught unconsciously. The first story teaches that biblical truth, "The Lord loveth a cheerful giver." The second book teaches "Be ye kindly affectioned one to another," and so on through the entire series. Boys and girls will read one story and want them all. Size 6x8½ inches.

\$1.50 per dozen postpaid.
15 cents each postpaid.

Bits of Biography

Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc. 160 pages. Cloth bound, 75c.

Prayers for Girls Prayers for Boys

TWO BOOKS.

BY ELIZABETH ROBINSON SCOVILL.



It is with the ideal of helping the boy and girl to face life with God, and to teach them to give true expression to their devotion, that these little books are sent out upon their mission. They enter into the inner sanctuary of the heart, and enable them to give utterance to longings and hopes which heretofore he or she may have been unable or unwilling to speak in the presence of God. A prayer for Courage, for Cheerfulness, for Fortitude under Failure, in Perplexity, in Sorrow, in Disappointment—these few titles show the wideness of the little books' range, and the depth of their understanding and sympathy. It is the ideal gift for every boy and girl in the Sunday Schools and Bible Classes of our churches. We have long needed just such books as these.

Boards, Ornamental. Price, 40c each.
Two New Titles by the Same Author.
Bible Prayers 40c
The Open Window, a Book for Shut-ins 40c

Little Prayers for Little Lips



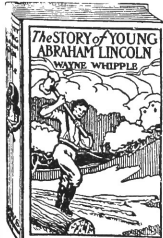
A dainty little book of 62 pages, with 16 full-page colored illustrations. The book also has a two-color jacket, illustrated, and on account of the size and attractiveness of it, would be greatly appreciated by any child from 3 to 7 years of age.

Price, 40c.

Bible Stories Retold For Children

Thirty full-page pen drawings, size of book 7x10, bound in boards with a colored front cover, printed in large type. Price, 25c.

Young People's Series



There are seven volumes in this series, each volume containing about 250 pages, with numerous full-page illustrations, large type, beautifully printed on good paper, bound in a splendid quality of cloth, printed in colors. The titles are: Story of Young George Washington, 75c. Story of Young Benjamin Franklin, 75c. Story of Young Abraham Lincoln, 75c. Uncle Jim's Stories from Old Testament, 75c. Uncle Jim's Stories from New Testament, 75c. The Boys of the Bible, 75c. Uncle Jim's Bible Stories, 75c. Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.50 each, but on account of the very large edition printed we are enabled to sell them at 75c each, or the seven volumes postpaid for \$5.00. These books are suitable for young people from 9 to 18 years of age.

The Pilot's Voice

BY ISABEL C. BYRUM.

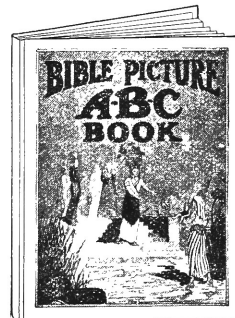


This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living. This is a true story written with an analogy of a voyage. It will entertain the boys and girls and at the same time will impress them with a good lesson. 224 pages. Cloth, 60c.

Bible Stories and A B C's For Little Tots to Learn With Ease.

Just the book for small children between two and six years. Book is printed on heavy linen and cannot be torn. Cover is printed in four colors and artistically colored illustrations are on every page. Price, 50c each, postpaid.

Bible Picture A B C Book

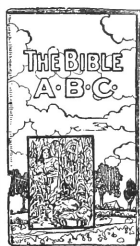


26 Colored Pictures
26 Bible Stories
26 Delightful Poems

Picture Language—Everybody likes pictures. We studied and enjoyed pictures long before we could read. Colored pictures especially attract attention and children will always search them out. Good pictures are mighty forces in molding the character of children. That is why so much prominence is given to pictures in this book. The 26 colored pictures, along with the stories, form lessons not soon to be forgotten. Children treasure this book.

The Stories supplement the pictures. A delightful story is on the page opposite each picture. It is in language the child can understand and is printed in clear, large, easy-to-read type. Price, \$1.00.

Bible A B C Booklets



An absolute novel in juvenile colored booklets. Each book has six colored pages beautifully colored covers with insert pictures. Board covers. Size 4¼x8¼. The Bible A B C 15c Old Testament Stories 15c New Testament Stories 15c Story of the Bible 15c Story of Jesus...15c

60c for the set of five.

The Hero of Hill House

A TRUE STORY FOR RED-BLOODED BOYS.

Reads like fiction, but is a true story of a Christian, Kansas boy. It is thrilling and adventurous. But nothing is objectionable. It sets forth good Christian principles for right living. It will entertain and instruct.

Lodestone cover, 221 pages. Price, \$1.00

Life of Service Series

Jessica's First Prayer 40c Laddie 40c Miss Toosey's Mission 40c These volumes are bound in a dainty blue cloth with a frontispiece and an attractive title page in colors. Each one is so well known that they need no comment. They are for young people from 10 to 15.

Bible Stories and Pictures



These books are beautifully printed in colors, 8 full-page illustrations in colors, and 4 pages in black with the story under each picture. Size 7x9. We offer them at 10c each.

Pictures and Stories of Jesus 10c Bible Stories and Pictures 10c

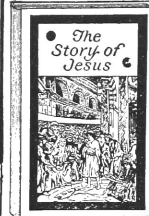
The Children's Big Bible Story Book

BY JOSEPHINE POLLARD.

In words of easy reading, illustrated with fifty world-famous masterpieces of sacred art, in many colors. The book is beautifully bound in cloth, stamped in gold with an illustrated jacket printed in many colors. The size is 7¼x9½x1½ in. thick.

The Bible stories are printed in extra large bold type and they cover the Old and New Testaments. It is a book that would ordinarily sell for \$3.00, but on account of the very large edition printed, we are enabled to sell them at \$1.25 each, postpaid.

Bible Hero Story Books



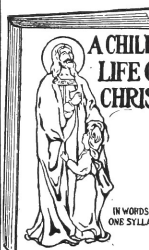
A new series of Bible story books, full of illustrations, including frontispiece in full colors. Printed from large type. Bound in board with colored picture on cover. Size 6x8¼ inches. 1. The Story of Joseph. 2. The Story of David. 3. The Story of Jesus. 25c each.

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This little book is printed on flexible cloth, 6 pages of illustrations and prayers, and it may be washed and ironed. The pictures are in colors. It makes a very attractive little book to give to babies and you can make some mothers and babies happy by sending this.

It costs only 15 cents.

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192 pages, colored frontispiece, many text illustrations, printed on good book paper, all standard titles, cloth cover stamped in three colors, with full color jacket on each book.

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Aesop's Fables
Child's Life of Christ
Pilgrim's Progress
Story of the Bible
Price, 50c each.

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There are two volumes, in this series, neatly bound in cloth, size 6¼x8¼, 96 pages each, with 45 full-page illustrations, frontispiece in many colors. Printed in large clear type, with a story on one page and a picture illustrating it on the other. The titles are: "Mother Stories from the Old Testament" and "Mother Stories from the New Testament." The regular retail price is \$1.00 per volume; Our special price, 75c per volume, postpaid.



Light on the Child's Path

By Wm. A. Bixler

A fine book for the tiny tots who have not yet learned to read. The short stories and poems are interesting and help the parents to entertain and to instruct the little one in pure Christian principles. Well illustrated.

128 pages. Cloth, 50c.

Happy Hours at Home

BY ISABEL C. BYRUM.

Many happy and profitable hours will the children spend in reading this book. It takes up stories that have moral and character building lessons. The characters are represented as giants and knights, such as Giant Unselfishness, Giant Untruth, etc.

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Twilight Talks With The Children

BY ISABEL C. BYRUM.

Seventeen talks for the children, taken from the Bible. The book tells how that each evening the mother gathers her boys and girls around her, tells them these stories and gives to the stories the valuable applications for growing minds. Very entertaining and profitable for the child.

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BY ISABEL C. BYRUM.

A book of beautiful stories taken from the Old Testament. They are all intensely interesting to the children and impress their plastic minds with worthwhile lessons.

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The Bible You Have Longed For

BIG TYPE IN A LITTLE BOOK

Nothing like it has ever been produced, as it has such a large, clear, easy-reading type which looks like long primer; and on account of it being such an open face, it really reads easier and better. Just the difficult or unusual words are pronounced. It has the references, concordance and maps, with the chapter numbers in figures. The size is only 4½x7½ in. thick, and the weight is 18 ounces. It has the silk headband and marker, red under gold edges, bound in genuine leather, stamped in gold, and is guaranteed not to break in the back. The regular net price is \$6.75. Our special price, **\$5.50** postpaid.

Same style as above in a very fine Levant binding, regular price, \$9.25; our special price, \$8.50.

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A thrilling account of a gipsy boy, his hardships and difficulties, his coming in touch with Jesus Christ. His life is one long splendid miracle of grace, attested by thousands of witnesses. Illustrated, 330 pages. Regular price, \$2.00. Our special price, \$1.50, or \$15.00 per dozen.

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It will appeal to all persons who customarily say grace before meals as well as those who do not make a practice of saying grace. It provides a pleasing variety of form, with special prayers or graces for special days. A good book to teach the different members of the family to practice this beautiful form of devotion. Bound in cloth. Price, 50c.

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A book showing the possibilities through prayer. It is written for the minister and a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carvosso, Finney and many others. It has a complete index of subjects. 231 pages, bound in cloth. Price, \$1.00.

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Three hundred stories, all true and beautifully told. About 60 different kinds of animals, birds and insects. Some are thrilling adventures, others are humorous and will amuse both old and young. They teach useful lessons of kindness, industry, provision for the future, mother love, filial affection and undying attachment. 24 beautiful full-page illustrations, 28 special feature pages, 462 pages, colored jacket—a gift book for boys and girls, also parent or teacher. Price, \$1.75.

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This great book is the one outstanding Life of Christ for every one today, with highest expressions of appreciation from leading Biblical scholars, ministers and editors throughout the English-speaking world. Published originally at \$3.50; 550 large pages with index of names, subjects and scriptures, with a colored map of the Holy Land. Price, \$2.00.

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It is practically the foundation, or father, of all other Bible Dictionaries. This late edition has been brought down to the 20th Century and thoroughly revised by the distinguished Dr. Peloubet. It contains a new chronological harmony of the Gospels and History of the apostles. Four hundred and forty illustrations, 8 colored maps, over 800 double-column pages, bound in cloth, stamped in gold. Price, special, \$1.50.

FALLEN ASLEEP

TO REV. HILARY AUGUSTUS HUMBLE.

(Member of North Carolina Conference)

By Raymond Browning.

We stood beside this preacher's bed
And knew the end was nearing,
And heard the gentle weeping
Of the ones who loved him best;
And still we hoped and still we prayed
And yet somehow were fearing
That very soon this tired prince
Would know that dreamless rest.

The faithful wife who bravely faced
The sad thought of his leaving
For months had seen the shadow
Of the cross that she must bear,
And rather chose the loneliness
And widowhood and grieving,
Than see her husband suffer so
The pain she could not share.

'Twas twenty years since first I met
This Jonathan, and loved him.
I never saw such tenderness
And holy courage blend.
'Twas like the honey in the rock
And when the Spirit moved him
He broke the helmets of his foes
And then their hearts he'd mend.

And there he lay so pale and weak,
Patient and uncomplaining
And said "I'd like to preach again
If it should please the Lord."
But all the while we seemed to feel
The mystic tide outstraining,
To pull that frail bark seaward
And to break the silver cord.

I thought of all the glory scenes
In our revival meetings,—
Of Weldon, Hamlet, Laurinburg,
Kinston and Fayetteville,
And thought of friends now robed in
white,
And all their tender greetings
When they should meet this pastor
In the home on Zion's hill.

I knelt once more beside his bed.
With arms about each other
We prayed and promised we would
meet

Where all the streets are gold,
Then duty's distant trumpet called.
I left my dying brother,—
Such friends seem few and therefore
dear,
When one is growing old.

HOWARD.

Jas. L. Howard was born in Hancock County, Ill., Jan. 12, 1855; was left an orphan to shift for himself at the age of twelve years (at which time his father died) his mother died three years earlier. One other boy, Wm. B. Howard, who was three years older, was all that was left of the family, the other children dying at a tender age. He grew up to manhood, taking the hard knocks that come to orphan children who are also left without a guardian. In July 1876, he was married to Nancy Cymmonds, a girl of his boyhood acquaintance. To this union were born seven children, four boys and three girls, two of whom preceded him in death, the rest are living to mourn his loss, also his wife who has walked beside him for forty-nine years plus, sharing whatever joy or hardships came to him.

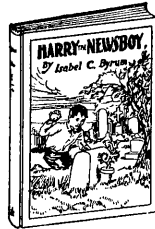
Father moved to Missouri in the year 1885 where he was converted and lived very happily for a time. In 1889 he moved with his family to Nebraska and lived on the pioneer there until the spring of 1908 when he moved to South Dakota and took up a homestead, where he spent the remainder of his life.

He united with the M. E. Church, at Ellis, Neb., about the year 1900 and never changed his membership from that church. Death overtook him on the morning of October 9. He had just finished his morning chores on the farm, but had not arrived at the house when he took a dizzy spell and sat down on the ground to save himself from falling. His daughter-in-law rushed to his assistance and succeeded in bringing him out of this fainting spell. His words to her were, "I am going home," "I am going home." She got him to his feet and made about half the distance to the house when he was taken with another fainting spell and sank to the ground in another swoon. This time he came to singing, "Oh 'tis sweet to trust in Jesus." He then walked into

Good News for the Boys and Girls Who Like to Read!

Harry the Newsboy

BY ISABEL C. BYRUM



Ever since the death of his father, Harry Armstrong had sold papers. His home was in a small upstairs room of a large tenement building in the great city of New York. There he lived with his mother and although—etc.

YOU WILL FIND THESE STORIES:

Harry the Newsboy A Balloon That Wouldn't
The Song of the Clock Go Up
What Will Jesus Think? A Family of Pigeons
Jimmy's Friend

Cloth Bound, 60c.

Harry the Newsboy is a group of fascinating stories that are true to life and well illustrated.

Another Pleasant Surprise for the Little Folks—

Grandmother's Lily

BY ISABEL C. BYRUM

Just read this list of stories found in the book:

Grandmother's Lily Earning a Bible
What Happened on Friday Aunty's Robin
Marjorie and the Wasps

Aren't they interesting? They were written for the 8 to 12-year-old children. Mrs. Byrum (who is famous for her children's story-books) can hold the attention of the children by her captivating stories and at the same time impart a lesson of true value.

These Stories are not Fairy Tales.

They are true stories told in child language. Mother as well as Father will appreciate this book. It is cloth bound and has colored pictures on front cover. Illustrations, many in full color, are found throughout each story. 60c each.

These Books Make Excellent Birthday or Christmas Gifts.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

the house and lay down on the bed and fainted again and came to singing, "What a friend we have in Jesus," Again he fainted to come to but once more and this time praising the Lord, and continued praising until the end, said "good bye," and was gone. A glorious end to a life of hardships on the earth with Jesus as victor over the world, the flesh, and the Devil.

W. Howard, pastor.

Presbyterian Church, Interior, S. D.

Rev. C. M. Dunaway is holding a meeting at Foxburg, Pa., with Pastor C. M. Mohoney, of the M. E. Church. He will continue this meeting until Dec. 12.

SPECIAL NOTICE.

We are planning on campaigning for Jesus this winter in the Southland, traveling through Oklahoma and Eastern and Southern Texas, and possibly portions of other states. We are building a special Gospel car, thus to take care of ourselves. We expect to do pioneer work and want to hear from members of The Herald family living in these parts mentioned, relative to pioneer meetings. If you live in a place where there is no Pilgrim Holiness or Nazarene Church, let us hear from you at once.

Now who are we? A native of Nebraska 34 years, genuinely saved 15 years ago, preaching ever since. An old student of God's Bible School, Cincinnati, Ohio. Was used of God to establish Pilgrim Holiness work in Nebraska, organizing the first Pilgrim Holiness Church in the state at Madrid after a glorious revival in 1914.

We are not out pleasure seeking or on a vacation, but are starting this undertaking with a heart burdened for lost souls.

Our Gospel car will have all commodities built in, and will have a portable rear platform for open air services. We sing and play guitar and organ and carry our own song books. Let every one interested write at once.

Murl E. Henry,
care God's Bible School, Cincinnati, O.

OUR SPECIAL CHRISTMAS CARD ASSORTMENT.

We have made up a limited number of packages of assorted Christmas Cards. There are at least thirty cards with envelopes in each package. The messages on these cards are especially appropriate to the season. The designs consist of winter landscapes, church window designs freely decorated with holly, pine and poinsettia, shepherds in their fields near Bethlehem, and other Biblical conceptions.

If purchased separately the cost of these cards would amount to \$1.50. Solve your Christmas Card proposition by ordering one of these assortments, postpaid for \$1.00. When ordering ask for assortment G. M.

Pentecostal Publishing Company
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ONE GLANCE SHOWS IT

The attendance of the Sunday School for the entire year, or any number of years. Our new Comparative Attendance Record is just the thing for comparison. Hangs on the wall in full light of school, and may be read a hundred feet away. Sells for \$1.00. Circular free.

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Is the only treatise that answers this question that I have seen. And also tells how God intended that Christ should be baptized outside the Bible itself.

Single copy, 35c.

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Christmas Post Cards

Forty designs heavily embossed in gold and colors with appropriate texts. The quality of board is the best and you will be delighted with them.

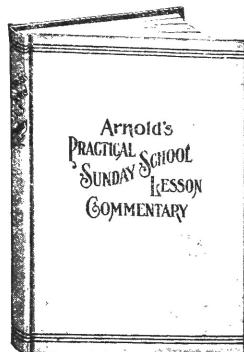
15c per doz. \$1.00 per 100, postpaid.

Practical Spiritual Illustrative

Arnold's Practical Commentary

ON THE
International Sunday School
Lessons for 1927

A COMMENTARY FOR THE MASSES
GROWING BETTER EVERY YEAR



It contains: 1. Home Readings. 2. Lesson Text. 3. Golden Text, Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Time. 5. Place. 6. Introduction. 7. Commentary. 8. Practical Teachings. 9. Questions. 10. Points for Discussion. 11. Comments on the Golden Text. 12. One Minute Mission Talk. 13. Sidelight from Science. 14. Practical Applications. 15. The Lesson in Picture. 16. Lesson Plans for the Adult and Senior, Intermediate, Junior, and Primary Classes. 17. Maps. 18. Bible Dictionary. 19. Subject Index.

The prime object of every Sunday school teacher should be the conversion of his or her pupils, and every lesson in this commentary, from the adult to the primary, emphasizes the importance of this. The comments are deeply spiritual, given in simple, understandable language, and to the point. Cloth, \$1.00, postpaid.

Tarbell's Teachers' Guide, 1927.

To the International Sunday School Lessons. With many Illustrations, Maps, Diagrams, etc.

Cloth, \$2.00, postpaid.
Prof. Charles R. Erdman: "Miss Tarbell is rendering an invaluable service to Sunday school teachers. 'The Guide' for this year shows careful study and wide, patient research."

Dr. G. Campbell Morgan: "Stands out infinitely superior to anything ever attempted. It redeems the International System."

The Gist of the Lesson, 1927

R. A. TORREY.

Fits the Vest Pocket.

The Original Vest-Pocket Commentary on the International S. S. Lessons which has had many an Imitator, but none to compare with it! Note the Special Features.

"To those who have possessed and used former issues that for this year will need no commendation. It is not only handy in form but wondrously complete."—Christian Intelligencer.

Flexible Cloth, Net, 35c.

Snowden's Sunday School Lessons for 1927

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Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Fifth Annual Volume.

Cloth, 427 pages. Price, \$1.25.

Peloubet's Select Notes for 1927

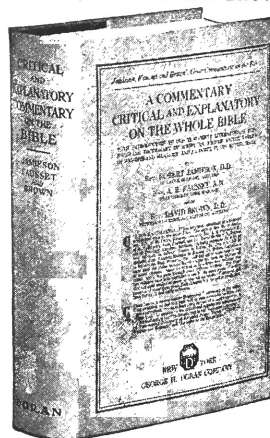
A commentary on the Sunday school lessons. It contains the greatest possible wealth of practical help for pastors, teachers and Sunday school workers, so compiled and tabulated that it can be easily and effectively used.

The broadest range of quotations, illuminating thoughts, clear and convincing explanation of the text itself, are all tuned to spiritual interpretation.

Unlimited in its possibility for helpfulness. Beautiful and instructive pictures, maps, chronological charts and comprehensive index, make it complete in every respect. In text and in interpretation, it is fitted for all grades. Cloth, \$2.00 postpaid. 384 pages. PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

A Commentary, Critical and Explanatory, on the Whole Bible

JAMIESON, FAUSSET AND BROWN.



With introduction to Old Testament literature, a pronouncing dictionary of scripture proper names, tables of weights and measures, and an index to the entire Bible.

"This is the only one volume commentary on the whole Bible that is satisfactory as a spiritual, evangelical work, true to the Bible as of supreme Divine authority. Its strongest point is just that which most teachers and Bible readers need, a clear explanation of verses at once scholarly and spiritual. It can be unreservedly recommended to the attention of all Christian workers."—Sunday School Times.

This great Commentary on the entire Bible which has so long been recognized as a standard work in Evangelical circles, is now made available in a handy one-volume form, for the Bible student's study table.

One Volume, Cloth, 1400 pages.
Regular net price, \$7.50.
Our Special price, \$2.75 postpaid.

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Aunt Charlotte's Stories of Bible History

We have sold something like twenty thousand of these and they have given universal satisfaction. One hundred and four stories, taking one through the Bible by reading two stories each Sunday. Over two hundred illustrations.

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TINY EDITION. Size 2x3.

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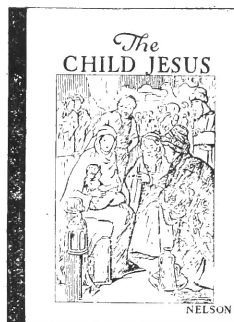
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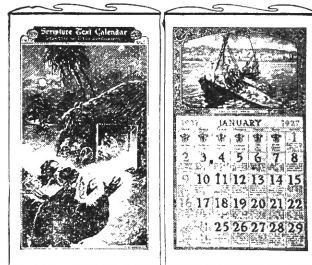
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2 He maketh me to lie down in

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Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid for **\$1.50**

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Special price, **\$3.00** Your name in gold, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps and is printed on fine India paper, with red under gold edges, silk headbands and marker, bound in genuine Morocco with overlapping edges, stamped in gold, size 3½x6 in. and a little over 1/8 inch thick. It weighs 10½ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**

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In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Mag-da-lēne, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid, **\$2.75**

Name in gold, 50c extra. **BLACK TYPE EDITION.**—Same Bible as described above, without the red letter feature. Price, \$2.50.

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The size is 4½x6-¾x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco, with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special price **\$3.00**

Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, \$4.15.

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With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament.

Special net price **\$1.00**

Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches.

Price, postpaid **\$1.00**

Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges.

A Real Bargain **60c.**

500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type.

Only **25c.**

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1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price is \$1.70. Our special price **\$1.40**

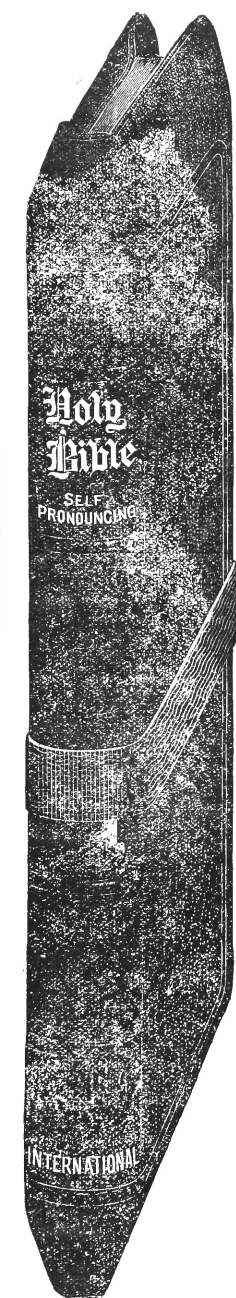
100 copies same as the above without the overlapping edges, 75c.

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Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4½x1-6x8¾ in. thick; weight less than 3 ounces. Fits the hand, and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50**

Price **\$1.50** 5 copies for \$6.00.

Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 22, 1926.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 38, No. 51.

THE NATIVITY.

By The Editor.

The Christmas holidays seem wide apart to little children, who think only of the presents, the great feasts, glad reunions, cheerful entertainments, and the general happiness that crowds into this brightest, happiest week of all the year.

To those of us who are older, with our burdens to carry and our responsibilities to meet on the first of January, the Christmas holidays come more quickly; the farther the train of life runs, the faster it goes.

But one and all, old and young, let us abandon ourselves to a glad, good time. Let every one of us seek to make some one else happy. If we have sorrows, let us keep quiet about them, and as far as possible, forget them. Let us cast no cloud over any heart, but let in all the sunshine possible.

In spite of the wickedness and sin that are in the world, the unbelief and infidelity, the coming of the birthday of our blessed Lord, with all of its connections, associations and memories, lifts the hearts of men into a state of forgiveness, joy, hopefulness, and peace as nothing else in all the world.

Even in heathen lands, wherever Christian civilization has made its way, the blessed impulse of Christmas is felt among the people, and those who do not know Christ catch the spirit of gladness that comes to our world and rejoice with those who do rejoice.

It is to be regretted that those who have rejected Christ and live in sinful selfishness, make this season a time of special worldliness and dissipation. Let the church and Christians everywhere guard very carefully against any participation in these dissipations. Let us have special services in the sanctuary, with extra singing, glad testimonies, hopeful sermons, earnest prayers and united praise.

Let us remember with joy the angelic announcement: "Thou shalt call his name Jesus, for he shall save his people from their sins." Let us call to memory with delight, the night of the nativity, and the glad shouts of "Glory to God in the highest, peace on earth, and good will toward men." Let us by prayer and faith get into the spirit of the angels who brought the glad, good message, that we may breathe out the spirit of praise and adoration to God, and love and good will to all of our fellowbeings. Let us forgive everybody, and love everybody, and go out of the old year with a clean account to begin

life over again on a better, broader, more Christlike basis. Let us give ourselves to him for service with a deep and holy devotion.

During Christmas week let us not forget the poor; let us make some sad home glad,



add something to the bill of fare on a scanty table, give some bright heart to neglected children, visit the imprisoned, the poor and the desolate; let's sing a cheerful song and offer an earnest prayer for the sick; let's be happy, make somebody else happy, revive our hope, increase our faith, and enlarge our love.

Thank God for Christmas week! for the unspeakable gift of Jesus Christ, his Son; for his humanity, which enables him to sympathize with men; for his divinity, which enables him to save men; for his life and teaching, giving us precept and example; for his death and suffering, providing for our atonement; for his resurrection, ascension and intercession at the mediatorial throne in our behalf, and for the promise of his coming again to receive us unto himself. Thanks be to God for the unspeakable Gift! We wish THE HERALD family a great, glad, good, time; a Christmas of happiness, and a New Year of prosperity and peace.

A Delightful Visit to Cleveland Bible Institute.

I recently spent five days at the Cleveland Institute in revival meetings. This is quite a famous school. As is well known to our readers, it was founded by that devout and saintly man, Brother Malone. Dr. C. W. Butler is his very worthy successor and is doing a splendid work. The attendance on the school is larger this year than ever before in its history. Dr. Butler has gathered about him a very fine body of teachers and the student body is made up of as consecrated young people as one could hope to find. Most all of them are preparing for religious work; many of them will go to the foreign field.

Prof. W. B. Yates had charge of the music with a very excellent choir and the singing was wonderfully fine. I hardly ever heard better; many trained voices and quite a number of musical instruments.

Dr. Homer L. Cox, pastor of the First Friends Church, which is erected in connection with the large school building, is a most excellent man. He is a part of the teaching force in the school, a strong gospel preacher. The school and church work together in beautiful harmony. Altogether, the Bible Institute and church, with a strong, consecrated President, and this very fine pastor, make up a great spiritual center. Hungry souls in Cleveland know where they can go to find spiritual refreshing and saving Bible truth.

We had a very fine spiritual atmosphere in the beginning. A number of seekers were at the altar at the first service; all of them prayed through to victory. Seekers came at every call during the meeting and sometimes the entire altar was filled and a part of the front pew was occupied. Quite a large number of souls were blessed; some reclaimed, some pardoned and a number graciously sanctified.

It has been my very great privilege to visit and preach at this school a number of times and I have never seen the school in better condition. Dr. Butler is thorough, painstaking and keeps the full salvation banner floating at the masthead of the institution. I am engaged to go back again next fall for a series of meetings and if the Lord spares me it will certainly be a great pleasure to be with those people. Remember them in your prayers.

Faithfully,

H. C. MORRISON.

IF CHRIST HAD NOT COME.

Rev. G. W. Ridout, D.D., Corresponding Editor.

JEAN Paul Richter said, "Christ—the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, turned the stream of centuries out of its channel and still governs the ages."

Christ's signature has been on all time since he came to Bethlehem and all the centuries bears his stamp. More than that Cæsar did, or Charlemagne, or Napoleon, Christ did when with the finger of God he wrote his name on all the ages and every letter we write and every document we sign, and every bill that Congress passes and every receipt we hold bears the Anno Domini stamp.

Our calendars tell us of important days. Lincoln Day, Armistice Day, Fourth of July, and others, but none of them take the world sweep of significance that days like Easter, Christmas, Good Friday does! Imagine an American calendar without these days and a year in which they were blotted out. No Christmas!

I. If Christ had not come

We would lose the thrill and exultation that becomes ours over an event that was miraculous and glorious and the church would lose one of her most glorious foundation truths. We would lose the greatest hymns, the sublimest poetry, and the grandest music that the world ever enjoyed.

Without Christmas we would throw to the winds the sweetest songs that the poets ever sang. Wesley and Tennyson, Watts and Cowper, Gregory and Bernard, Montgomery, Hemans, and Crosby among the poets. Mozart and Handel and Haydn among the musicians. The "Messiah" among the Oratorios. The "Te Deum" among the chants, "Christ the Lord is risen today" among the hymns—all would be consigned to oblivion and forgotten.

Think of the hymns that are dear to you! Without the Christ they would never have been written. Wesley's "Jesus Lover of My Soul," Toplady's "Rock of Ages," Cowper's "There is a Fountain Filled With Blood," Watts' "Alas and did my Savior Bleed?" Bernard's "Jesus, the very Thought of Thee with Sweetness Fills my Breast."

Thank God for all the hymns but let us thank Him especially for the Christmas hymns and Christmas music.

Hark! the herald-angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild;
God and sinners reconciled."

Joyful, all ye nations, rise,
Join the triumphs of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem."

Christ, by highest heaven adored,
Christ, the everlasting Lord;
Veiled in flesh the Godhead see;
Hail, incarnate Deity!

Hail the heaven-born Prince of peace!
Hail the Sun of righteousness!
Light and life to all he brings,
Risen with healing in his wings.

II. If Christ had not come

We would have to blot out of our literature some of the noblest and transcending writings of the ages.

Our literature is shot through with Christian thought and truth emanating from Christ's Birth at Bethlehem and his triumph over death at the Resurrection morning. Some of the masterpieces of eloquence have had as their theme Christ's Incarnation, his Messiahship and his great Redemption for a fallen race.

Some of the greatest books ever written

THE CHRIST OF CHRISTMAS.

Dean Church has said, "Jesus Christ came into the world to do things which only he could do. He came to make men know things that were not certainly known; he came to make certain the serious care of God for mankind, to make certain his moral character, to make certain immortality and judgment. Further, he came to introduce ideas concerning thought and conduct, which he only could introduce by what he was and what he did—ideas of the moral law deeper and more powerful than any in the world, the ideas of sin, of pardon, of restoration, the reality of a new ideal, the Christian character and more, he came to create a new tie and union among human souls, between them and God, between them and himself as the Son of man between themselves, one with another."

"The logic of religion is found in a vision of the contrast between the majestic structure of Christian faith, standing undestroyed while centuries pass, and the broken and forgotten shapes of unbelief which have opposed it. The centuries are strewn with the wrecks of forgotten unbeliefs. No one has written yet or written adequately the history of unbelief, but when this is done it will be one of the most powerful arguments for faith the human mind knows of."

"Many a man will live and die upon a dogma; no man will be a martyr for a conclusion. Faith has its difficulties, but the incredibilities of unbelief, when tested at any point, are so vast that their mere scale constitutes a new argument for Christian belief. There are harmonies everywhere and discords nowhere."

—Fitchett.
Petrarch has given as the five foes of Peace the following: Avarice, Ambition, Envy, Anger, Pride. The angels, as they sang of Christ's birth, had it as one of their chief notes—"Peace on Earth!"

There is a legend that when the angels departed from the shepherds that Christmas night they left a rosy hue in the atmosphere—truly the person, the life, the teachings of Christ, has left a rosy, radiant glow to humanity.

have won their place in the imaginations of the nation by virtue of their setting forth the glories of the Christ. As I write this I am surrounded by a thousand and more books, history, travel, art, biography, theology, fiction, all are represented in those books, but I can scarcely read one of them without meeting the Christ of Christmas. To blot him out of my books would be to demolish my histories, rob my biographies, ruin my theology, and spoil my music.

Without Christmas we would lose the Power of a great Emotion. Benjamin Kidd, the eminent sociologist, tells us in his "Science of Power" that civilization owes its growth more to emotion than to any other human factor. Matthew Arnold says that Religion is morality touched by emotion. It is a singular fact that the men who have moved the times and ages most have been great emotionalists. John the Baptist, Paul the Apostle, John Knox, the Wesleys and Whitefield, William Booth—all were great emotionalists. Think of the Religious Emotions that were stirred up by the Incarnation of our Lord. Christmas is one of the most joyous festivals of the church year and the coming of Jesus to save his people from their sins was one of the greatest events in all history.

III. If Christ had not come the Church would have had no great doctrine of the Incarnation bringing to us rich and boundless blessings.

The Incarnation marked an epoch in human thought and a distinct crisis in the history of Redemption. Christ brought a touch upon human history such as no other being ever did. He touched "the slave, and his shackles fell off; he touched the weak, and they became too strong to be oppressed; he touched the home, and it became a bower of delight; he touched the cradle, and childhood became sacred; he touched music, and it became pure and sweet; art, and the canvas took on lustrous beauty; architecture, and it

became worthy of man's worship. He lent man a new heart, and the publican rose up with the dignity of a king. He taught man the law of love, and that law brought order into society and the realm of morals, as Newton's law of gravity brought law and harmony into the realm of matter."

The Incarnation was a matter of universal interest. Christ was to be the desire of all nations. Someone said, "Heathenism was the seeking religion and Judaism the hoping religion. Christianity is the reality of all that heathenism sought and Judaism hoped for."

The Incarnation bears testimony to the Trinity and is a revelation of God in and through man. Theodore Parker said of Jesus, "That he was the youth with God in his heart"; but he was more than that! Years ago there was discovered in Australia an opal stone weighing two hundred and fifty carats. It is one of the largest opals ever seen, but one of its particular beauties is that it displays all the colors of the rainbow. In Christ dwelleth all the fullness of the Godhead, and he reflects in his person and character all the attributes of the Godhead. All the beauty and power and glory of the Divine reside in him. Milton sang thus of Christ:

"Beyond compare the Son of God was seen,
Most glorious; in him all his Father shone,
Substantially expressed and in his face
Divine compassion visibly appeared,
Love without end, and without measure
grace."

Viewing the Incarnation as a divine revelation and manifestation, we observe that it reveals to us .

THE LOVE OF THE FATHER.

"God so loved the world that he gave his only begotten Son." Love delights to bestow, and God so loved a world of sinners lost that Christ was freely given that lost mankind might be saved. Years ago an Englishman was unjustly imprisoned by the King of Abyssinia. Word reached England, and at once his release was demanded, and having been refused, England sent over ships of war and hundreds of soldiers to deliver the imprisoned subject. Abyssinia opened the prison door and set the Englishman free. It cost a million dollars. A big sum, we say, to liberate one man! God Almighty did a similar thing, yet greater, in the interest of one lost world among myriads!

If Christ had not come the great message of salvation from sin would never have been proclaimed.

"Thou shalt call his name Jesus, because he shall save his people from their sins."

This, then, was the supreme object of Christ's coming—to be a Savior from sin. A sinning religion is not Bible religion. A gospel that apologizes for sin or compromises with the sin question is not the gospel of the Son of God. Jesus does away with sin in the penitent sinner's heart by forgiving it, in the humble believer's heart by cleansing all sin away, and he undertakes to keep the Christian free from sin in the midst of a sinning world. Jesus came to save from sins committed and sin inbred, from sins of the heart and life, from sin private and public. He came to save from the uttermost to the uttermost.

Then, again, the Christmas message tells us of the Lordship of Christ Jesus. The angels sang of "Christ the Lord." This is an assertion of his authority. The great lack today is the note of authority. Preachers lack it in preaching the gospel, and they preach opinion only. Teachers lack it in the schools, and those whom they teach are allowed to accept or reject what they say just as they please. But real religion is a thing

authoritative, and positive, and when true, old-fashioned Bible holiness religion takes hold of a man it lays hands upon him and his, and claims him every whit. It lays its hands upon the conscience and says: "It shall be mine." It lays its hands upon the heart and says: "It shall be mine." It lays its hands upon the will and says: "It shall be mine." It lays its hands upon the life, and powers, and possessions, and says: "They shall be mine." And in return the soul cries out: "My Lord and my God." The language of the soul is:

"I am willing
To receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
To do what Thou commandest."
Amen.

If Christ had not come the world would have been bereft of the greatest moral influence that can be imagined.

Christ's influence upon the ages cannot be comprehended or understood except from the standpoint of the Supernatural. If the Christ of history be the invention of impostors, who will explain his influence and mark upon time? "The simple record of three short years of Christ's active life," says Lecky, "has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." "Christ," says Jean Paul Richter, "who being the holiest among the mighty, the mightiest among the holy; lifted with his pierced hand empires off their hinges, turned the streams of centuries out of their channels and still governs the ages."

The Christian Centuries and Civilizations all bear the Christ mark. "Suppose," says

Fitchett, "that by some strange chance, and in the course of a single night, the Bible stole into the imagination of the whole world. It took possession of every human life; it reshaped to its own pattern the ideals, the wills, the tempers, the politics, the literature, the appetites of mankind; and tomorrow morning the whole planet awoke with Christianity supreme everywhere! Certain things would immediately follow. There would not be left a liar's tongue, a rogue's brain, a thief's palm in all the world. There would be no scolding wives, no faithless husbands, no wrecked homes, no broken-hearted mothers, no fallen women, hunger and strife and hate would vanish. All social hates would die, greed and selfishness would perish. The strife between nations would come to an end and

"No war or battle's sound
Be heard the world around."

BEACON LIGHTS OF FAITH.

Rev. C. F. Wimberly, D.D.

CHAPTER XXVI.

JOHN G. PATON.



As an introduction to this chapter, we wish to give the readers a picture—a group of islands, far away in the South Seas, many miles removed from other bodies of land. There are about thirty of those islands, covered with tropical vegetation, and swarming with human beings, under tribal authority. Many tribes occupy each of the islands, and they are generally at war, one with the other. They kill and eat human flesh; the victims of battle are prepared for their feasts. Young children taken from an enemy tribe are considered the rarest dish of all. These people wear no clothing except a little grass apron swinging in front; the consciousness of sex is scarcely known among them. They paint their faces in many colors and wear ornaments for the head, of the most horrible character. Their minds are filled with the most terrible and enslaving superstitions.

Just such a people inhabited the New Hebrides Islands, a group lying far off to the northeast of Australia. To these Islands, John G. Paton and his beautiful young wife entered as missionaries. A group of missionaries, years before, on the Island of Erromanga, led by Rev. John Williams, was clubbed to death, and feasted upon; others came later and met with the same fate. Only one of the group—the Island of Aneityum, had received the gospel, and 3500 cannibals were turned to Christianity.

The parents of John G. Paton were devout; the father had a prayer room in the home, for secret prayer. There were eleven children in that Scotch family; it seems that John had been a special object of prayer since the day he was born, May, 1824. The Patons lived near Dumfries, on The Braehead farm, in the southern part of Scotland. They were poor, and often the father was hard-pressed to feed and clothe his bairns; but at no time did they actually suffer for food; but their clothing was scarcely respectable. A near-famine visited that section once, when the potato crop failed, and Mr. Paton left his home to secure work. Sometimes the food was all gone; but the good mother would tuck her little ones to bed, and tell them God would send them food in the morning, and always at the critical time, the food came. The children were schooled in such a faith as this.

The Paton children were reared under strict religious environment, but the parents had the good judgment not to make their religion and the Sundays a burden. The father took long walks with the children in the

woods, told them stories, and read to them the best books available. One of the books which was a favorite with the family was "Pilgrim's Progress."

John attended an academy for six weeks, but had to stop for lack of funds. His work had been the trade of his father, stocking weaver, and the boy sat for twelve hours at the stocking frame. He finally secured a position with some surveyors, where the hours were short, and the pay much better. The employer observed the studious habits of young Mr. Paton, and inquired of his ambitions; whereupon, he offered to promote him with much better wages, so he could find much time for study; but he did this with the understanding that John should bind himself to serve with the corps for seven years. This John refused to do. When asked why, by his angry employer, he told him, that he served another Master, and could not accept his offer. The man told him he could accept or be discharged. Here was one of the first tests of his religious character; he lost his position, but kept his self-respect.

He then went to the harvest field, but found the work too heavy for him; but he held on until a letter came to him in answer to an application he had made in Glasgow. It was with a large church, and his duties were to keep in touch with the absent members, and do any other religious work he wished to do. This position was the beginning of John G. Paton's religious career.

The work in Glasgow gave the young man a wide opportunity for service; besides having plenty of time to study in the schools, he visited the sick, distributed tracts, and often preached in prisons and on the streets. He did this work for ten years, and they were wonderful years, and fruitful in a large measure. He was connected finally with the Glasgow City Mission, and met his little groups anywhere he could find a place. He gathered the children of the poor, taught them, and often begged clothing for them. He was a faithful servant of the Lord Jesus Christ; the homes of drunkards and down-and-outs were his specialty, and not a few were won to a life of righteousness through his consecration and skill. The people of the underworld believed in him and caused the salvation of many. John G. Paton was a successful Home Mission soul-saver before he went to the heathen lands.

He was happy in the Glasgow City Mission; but all along through the years, he was conscious that God had work for him to do in the far away South Sea Islands. The church of which he was a member had been trying for some time to get some volunteers for this field—the New Hebrides. Whereupon he applied to the board, and was accepted. When

this news became known, every possible argument was brought to bear upon him, to persuade him to remain in his City Mission work. "You are successful here at home," "the cannibals will eat you up," "it is the worst kind of folly for you to go, etc., etc." But there was one unexpected note of encouragement—it was from his father, who rejoiced and thanked God, that his boy had been called to the heathen lands. "My son," his father said, "this was my work, but I did not obey, and now you can go for me."

Before Mr. Paton sailed for the "regions beyond," he married a beautiful, cultured, and consecrated young woman—Miss Mary Ann Robson; and together, they sailed for the New Hebrides, not knowing which one of the group they would select for work. A great shock awaited them; once they landed, they could not conceive of such degradation and darkness. Both were filled with fear and dread at the sights which greeted them. "I am glad," he said to his wife, "that I did not know of such conditions, when the dear ones were trying to keep me in dear old Scotland; I doubt if I would have come."

The people were savage and treacherous beyond description; they would steal anything they could find about the mission house. They spent little time on the Island of Aneityum, where the gospel had in part gotten some hold; here were other missionaries and native Christians; but they sought as their field of labor, the Island of Tanna, where as yet, no effort had succeeded in previous years. Here they were in danger every moment; times too many to keep count, their lives were in hopeless peril. They were there as God's advanced agents of the Kingdom, and every time deliverance came, and they were spared.

By and by, this fact took hold of the benighted minds of the natives; so many times they were determined to kill Paton, and each time disappointed, that it became a conviction, that Jehovah was with him. They were almost afraid to try any more. Often their condition became more helpless, as poor food, and poorer water caused them to be stricken by fever and many other diseases in the malaria and mosquito-infected country. They were relieved now and then by the appearance of a British Man of War, which put the savages on their good behavior, and promises for the future; but their promises were soon forgotten.

The first year they were on the Island of Tanna, Mrs. Paton was stricken with fever, when her babe was only three weeks old, and died in a few days. The child soon followed, and the grief-stricken man was forced to

(Continued on page 6)

OUR CHRISTMAS SERMON

Rev. W. B. Hinson.

"Thou shalt call his name Emmanuel, which means God with us."—Matt. 1:23.

I have listened to the low sigh of the wind in the pine tops when the gloaming tells that the day has gone; and I have listened through the night to the sob of the surf on the shingle when the sea was enraged; and I have listened to the moan of a strong man in his distress and his pain; and sometimes it has seemed to me as though sighing and sobbing and moaning were heard all through this Old Testament Scripture. And the men who were thus sighing and sobbing and moaning were feeling after a lost God. Job stood up in the midst of all his anguish and said, "I look before but I cannot find him, and I look behind and he is not there. Oh, that I knew where I might find him." And Tennyson millenniums afterwards came along and said,

"I found him not in sun or star,
In eagle's wing or insect's eye."

The Old Testament dispensation had the forward look. In the garden of Eden you become acquainted with it. "There shall come," said God, "There shall come the bruiser of the serpent's head." And all through those dispensations—Edenic, patriarchal, kingly, prophetic—you can still hear that voice of the prophet that tells of the tomorrow when the mystery of today will become a revealed thing. The star shone fitfully, I grant you, obscured by cloud quite often; but never was its light extinguished, even the star that told of the coming time when the Child would be born, and the wise men catching the radiance of that star would seek the world's Redeemer. And he came. And then as the text says the dispensation is changed, and it is no longer the God without us, but the God with us.

And he was born, as I love to think, into our experience as well as into our nature; that never does my foot strike a stone on this pilgrimage of life but his foot struck it before mind found it; that never does a clinging bramble tear my flesh but Jesus by experience knows the pain I feel because that bramble tore him before ever it found me, and that in all our afflictions he had part.

We have a High Priest who is touched with a feeling of every infirmity possible to mortals, and he knows by his own experience just how our head aches and our heart throbs and our life becomes a desolate thing. He was born into our experience. He came and he walked down those streets and along those lanes and among those vineyards, and I find as my life grows older the greatest delight I have is to sit down or walk or work in my garden, and isolate my mind and just walk up and down that old Judea with this Christ and see what a God we have in the God who then was spoken of as a God with us. I try sometimes to read the old theologies that I studied when I was a young man in college, and I never can read them now. They have such a remote God. They have a God capable of definition as they say, "Bounded there and bounded here, that is God." And I cannot subject him to any such conditions or limitations as those. I do not know that God. But I do know the God who looked up into a tree, and back of the curiosity that the commentators say prompted Zaccheus to climb the tree, he saw the hunger in the heart of the publican for something that all his money could never buy. I do know that God who wrote once and once only so far as I know, and he bent his eyes down upon his writing while men sought to drag a woman to ignominious death. And then he looked up and said, "Where are your accusers?" "They are gone, Lord." "Yes,

and I have no accusation to make. Do not do it again." I do not know this God who is limited in this way and that way. I cannot comprehend those terms. But I know Jesus who looked at the women who brought their children to him, and I know if I could I would take my little grandchild to him for his blessing. They took them to Jesus. And those old time people said, "Do not trouble the Master. Take the little children away." Oh, I would not worship any God who could be troubled by a child! And Jesus Christ said, "Drive them not away but let them come!" He gathered those little children around him, his tapering fingers nestled among their curls, and what he said to them would be far richer music to me than what he said to his blundering, bungling disciples. He is the God I know, the God with us.

Oh, I beseech you never let those people cheat you of your New Testament. I tell you it excites my wrath hot and malignant when I meet with people trying to destroy these four gospels. I want the story of the God with us. I can go to him. I cannot go to the God of Sinai; I have too much sin. I do not want the trumpet that peals so loud—I want Calvary. And I want the Calvary that commenced at Bethlehem when the Son of God who thought it no robbery to demand equality with the Infinite and Eternal Jehovah, condescended to become a little child that you and I might be taught by the Brother who knows us because he has lived our life, to look up into the face of the God without us in the old dispensation, and lovingly confidently say, "Our Father who art in heaven."

God *with* us gave place to God *within* us. God *without* us in the Old Testament dispensation; God *with* us in the gospels; but afterward may I say a greater and grander revelation—God *within* us. Did you ever stop for one minute to think how this world would be bereaved if it lost Matthew, Mark, Luke and John, the four gospels? Because you see if they went they would necessarily take the Epistles with them; and the Old Testament is an unfulfilled fabulous thing without those four gospels. I have stood in that stable, I have seen that manger, I have seen it as plainly as the wise men from the East ever saw it. I have seen the cattle, I have heard them. I have dared look into Mary's face, and I have greatly admired mute Joseph standing in the shadows. And then I have ventured sometimes to look into the face of the Child, and I have gone with him up and down those streets and country lanes, gone with him thousands of times, until there is nothing in the world of literature so real to me this morning as the Jesus Christ of those four gospels. I can hardly take a walk of a hundred yards but something or other reminds me of that great Brother of my soul and the wonderful way he lived, the wonderful way he looked, the wonderful way he talked in that olden time. The high water mark of the Hebrew Bible is a man finding his hiding place in God. "Lord Thou hast been our dwelling place in all generations." But the high water mark of the New Testament is God finding his dwelling place in man. "Know ye not that your bodies are the habitation of God."

Has Christ ever been born in you the hope of glory? My friend, from that stable in Bethlehem you could go to hell. It is not the Bethlehem of geography, but it is the Bethlehem of experience that you want. And you want to have Christ born in you the hope of anything you like. The hope of perfect health, for Christ born in you means you shall dwell forever more within a body that is as immune from disease as his own resurrection body in which he went to his Father. Born in you the hope of intellectual devel-

opment, for while we are pent in the body down here, and the mind beats against the bars as an imprisoned eagle might against a cage, let us hearten ourselves with the thought that by and by without a single restraint the mind will have perfect liberty. But all that is as nothing beside this. If he is born in you, if your life becomes the Bethlehem in which appears the God incarnate, you shall be delivered from your sin. Would you like to give Jesus Christ a gift? He gave you one. It was a bloody gift, for it was his own spoiled scarred sacrificed life. That is what he gave you. Let us go to him—the blind man who is here, and the deaf man, and the dumb man, and the leprous man, and the man who is soon to be damned if he does not speedily be saved—let us all go to him.

"Oh lovely attitude he stands,

With melting eyes and outstretched hands."

It was Christmas Eve last night and the devil got hold of me as he had not in many and many a year. And he said, "There is a chance for you to preach a good sermon on that word Emmanuel, and here is a fine introduction all glittering and fair, poetical and beautiful. And here is a conclusion, and the conclusion is even better than the introduction." And I held that thought in my mind for a while and concluded I would give it utterance. And then I said, "It is not what they want. They do not need word painting and poetry and rhetoric. No but this is what they need. They need someone to take them by the hand and say, I know Jesus Christ, and I know he is Bread and Water and Light and Life. What you need, man, what you need, woman, is for someone to take your hand and put it in the hand of Jesus and say, 'Meet Jesus Christ—Christ here is the man.' I cannot do it. But I have a Friend who can, for The Holy Spirit will take your hand at this moment and put it in the hand of the Son of God your Savior. All you have to do when you put your hand in the hand of Jesus is just let your finger move around the palm a bit, and it will very soon rest in a scar, and you will know he is the Savior of Bethlehem and Calvary by the print of the nail in his hand."

THE CROSS IN THE CHRISTMAS WINDOW.

REV. G. WHITEFIELD SIMONSON.



CHRISTMAS Morn" is the title of a painting by Will H. Low, in the National Gallery of Art in Washington, D. C. I want you to look at that remarkable conception of the First Christmas Day. There sits the sweet Virgin Mary on the straw-trewn floor, her wondering eyes kissed by the shaft of light from the Wonderful Star. The Babe is sleeping in its manger cot, the Light of his wonderful Life beautifying his Blessed Mother's face, and giving a golden glow to the rough window-frame of the stable window. And look, look! that window-frame takes the form of The Cross! And look again! The glory of the Babe and the light from The Star meet at The Cross in that window. And the Wise Men out there—see those three shadowy forms approaching?—are coming, to give their best gifts to Bethlehem's Babe. That warm, colorful painting makes Christ's Birthday *today* to every one who reads the blessed Bible truths brought out by the painter's brush.

The manger of Bethlehem has sent its sweet story, in Holy Scripture and happy

song, all down through the years, because the revelation of the manger is made throughout every year. The message of the manger is a personal message; and that is why it lives. My text, taken from the Gospel by St. Luke, (2:11) emphasizes the personal address of that Revelation:

Text: "For unto You is born this day a Savior."

What I have left out of the text is only geography. And God used that geography in order to float to the whole human race the blessed fact that each sinful soul might find God's Holy Life born again through personal, penitent faith in the Divine Savior born in Bethlehem. Hallelujah!

The living, spiritual, personal message is clearly stated in the text. Do not forget that the angel who brought the heavenly message to the Bethlehem shepherds was very particular to tell them that the "good tidings of great joy", then first proclaimed to them, were to be broadcasted "to all people." What did that mean? Why this is the wonderful fact: God meant that the mission of the Bethlehem Manger was to be the spiritual privilege of every human heart. O, glory, glory, glory to God!

CHRIST WAS BORN IN BETHLEHEM TO DECLARE GOD TO MAN IN TERMS OF HUMAN LIFE.

God had been conceived by human minds in terms of mystery, majesty and might. Men were thinking of God as a Sovereign, a Divine Despot, a Distant Deity. Now Bethlehem's Manger brings God near to men; near to the common folk. Jesus born of Mary in a lowly manger tells the world that God loves all the lowly folks—all the lowly in heart—and plans to save them.

"No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

He comes to make his birthplace in every human heart. That was what the great Apostle Paul tried to make plain to the perplexed Galatians, when he wrote to them: "Until Christ be formed in you." Do you see that clearly? Yes, yes, that is the wonderful spiritual truth that Christmas brings to us: the human heart—the personal life—is the manger where Christ is born today. But look there at our picture again.

THE CROSS IN THE WINDOW ABOVE THE MANGER.

Yes, beloved, The Cross must be built into the window of Christian experience, if character and life are to increase with the reflected glory of the blessed Christ. Jesus of Bethlehem would not be our song today, had he not built a human causeway to Calvary and the Cross, by personal persistence and sacrificial service for others. He tells us plainly that God needed the human expression and experience of Jesus of Nazareth, in order to give the world the great truth that "God so loved the world." And listen, my friends, listen to what our Blessed Christ is saying to each of you: "As the Father hath sent me, even so send I you." John 20:21. O, can it be true? Is God really waiting to manifest himself in the poor little manger of my life? Yes, beloved, that is what Christ is saying to us this Christmas-tide. God needs your eyes to allow him to look out, in love and pity upon the fellow-folks about you. God needs your hands to bear his blessings to some sorrow-stricken souls. God needs your feet that he may run on missions of mercy and love to some souls he cannot reach through any other life. God needs your tongue by which to speak his comforting and saving message of experimental certainty of comradeship with Christ. That is what St. Paul meant when he said: "Christ liveth in me." Indeed, St. Paul shows us conclusively the spiritual interpretation of our beautiful picture; and also its emphasis of our text. He could testify that "Christ liveth in me" because The Cross was a fix-

ture in the window of his soul; hear him: "I die daily." And yet all that was his because he saw the glory and power of the eternal light streaming from the Heavenly Throne: "Henceforth there is laid up for me a crown of righteousness." Praise God for the joy-giving, victorious power of the Heavenly Light!

But the glory of the manger experience is only known, because the gloom of the Cross on Calvary was fearlessly faced and experienced, through the clear shining of the Heavenly Light that made eternal victory certain. Jesus went from the manger in human weakness; walked up to the Cross willingly and lovingly, through every phase of human heart sorrow; and won the victory over death, thus proving his power to set a light in the heavens that will make any cross in human experience glow with the eternal glory of the Star of Bethlehem's Light.

The Christmas glory of the Bethlehem Manger is only known to us today, because the gloom of Calvary's Cross was made by Christ the key to open the eternal palaces of God's peace, and let the light of heaven kiss the souls of penitent sinners into joy and gladness and whole-hearted service.

I think I have a story that will point this truth. A large, beautiful maple tree was struck by a lightning bolt in a terrible storm. The fiery shock tore off the beautiful crown of the tree and split the side wide open. Men said it was a worthless wreck, and should be cut down. But the owner pleaded for an opportunity to save the tree. Years afterwards one of those men visited his home town. He walked up to the old parsonage home which had been so dear to him;

We are giving our readers a rare treat in a series of articles by the modern apostle of Missions, Rev. E. Stanley Jones, D.D., who doubtless, is wielding the widest influence for Christ of any missionary on the field. The series will be on "The Might of Sacrificial Love, or The Cross of Jesus Christ—What Does it Mean?" The very mention of this theme will whet your appetite for the coming issues of The Herald.

and there stood that old tree, more beautiful and symmetrical than ever; a new and glorious crown reaching skyward, and the great gash in its heart so fully healed that only a small scar remained.

Get the heart of that story, beloved. Here it is: *The glory of that tree was greater because the owner's gracious care had triumphed over the destruction of the lightning bolt.* It is the Cross of the Living Christ that has made the latter glory and gladness of the Bethlehem Babe exceed the first glory of which the angels sang.

THE LIGHT OF THE STAR OVER THE MANGER OF THE CHILD JESUS PROVES THE TEACHING POWER OF CHILDHOOD.

How the children teach us some wonderful lessons from God? Men and women may find Jesus Christ born anew in their hearts and lives, if the sweet, simple lessons of trust and faith and obedience which the children show us are followed, in our relation to God.

A father was listening to his little boy's evening prayer, as he knelt at that father's knee. The little fellow was saying: "O God, when I grow up to be a man, make me good and big and strong as my dear Daddy is." The father was moved to go to his room, and on his knees he cried: "O God, now that I am grown to be a man, give me the sweet and pure and trustful heart, such as my dear little boy has."

The light of the Bethlehem Star and the Wise Men kneeling at the Christ-Child's manger-crib show us that the way God would have us travel is to go to Christ give to Christ our best; and then go forth to tell of the Christ-life to our fellows.

The Christmas window opens to us a view of the dark and sinful world which is wait-

ing for us—for you and me—to give to them the revelation of Christ born anew in our poor lives. But poor and weak and small as we may be, God means that some seeking souls shall find him and his life and love through ue. A poet had a dream:

"Wearied and worn with earthly cares,
I yielded to repose,
And soon before my raptured sight
A glorious vision rose:
I thought, while slumbering on my couch
In midnight's solemn gloom,
I heard an angel's silvery voice,
And radiance filled my room.
A gentle touch awakened me;
A gentle whisper said:
'Arise, O sleeper, follow me,'
And through the air we fled.
We left the earth so far behind
That like a speck it seemed,
And heavenly glory, calm and pure,
Across our pathway streamed."

Then the poet pictures the wonders of that heavenly home, until, seeing Jesus, he breaks out:

"But fairer far, than all besides,
I saw my Savior's face.
And as I gazed, He smiled on me
With wondrous love and grace.
Lowly I bowed before His Throne,
O'erjoyed that I at last
Had gained the object of my hopes;
That earth at length was past.
And then in solemn tone He said:
Where is the diadem
That ought to sparkle on thy brow,
Adorned with many a gem?
I know thou hast believed on Me,
And life through Me is thine;
But where are all those radiant stars
That in thy crown should shine?
Yonder thou seest a glorious throng,
And stars on every brow;
For every soul they led to Me
They wear a jewel now.
And such thy bright reward had been
If such had been thy deed,
If thou hadst sought some wandering feet
In paths of peace to lead.
Thou wert not called that thou shouldst tread
The way of life alone;
But that the clear and shining light
Which round thy footsteps shone
Should guide some other weary feet
To My bright home of rest.
And thus, in blessing those around,
Thou hadst thyself been blest."

At this point, the poet is shocked wide awake; and realizing the precious lesson of the vision, he sings this glad determination:

"My spirit felt o'erwhelmed beneath
That vision's awful might.
I rose and wept with chastened joy
That yet I dwelt below,
That yet another hour was mine
My faith by works to show;
That yet some sinner I might tell
Of Jesus' wondrous love,
And help to lead some weary soul
To seek God's home above.
And now while on the earth I stay,
My motto this shall be:
To live no longer to myself,
But Him Who died for me.
And graven on my inmost soul
This word of truth divine:
'They that turn many to the Lord
Bright as the stars shall shine.'"

Special Notice.

Rev. C. F. Wimberly's church relations are such that he will be able to devote much time the coming year to evangelistic work. His success as an evangelistic preacher is well known. He should be kept busy in the camp meetings next summer. I commend him to pastors and camp meeting committees everywhere. Address him, Charleston, S. C.

H. C. MORRISON.

BEACON LIGHTS OF FAITH. (Continued from page 3)

face the task alone. It was almost more than he could endure—buried away from all loving associations, broken-hearted and lonely. This heroic soul must face the perils day and night, without the companionship of his devoted wife. The blow was a test of his faith—greater than any of his experiences.

Mr. Paton toiled on, preaching to them when he could get an audience; but they would not receive his message. Many long years it was a study of strategy to save his life; not one moment could he be off his guard, and finally had to escape by night from the Island of Tanna, leaving it scarcely better than he found it. The tribes had rejected the Jehovah of the white man. Not one week passed, but that he had literal "hair breadth" escape. Merchantmen and warships offered to take him away, but he would not leave. Notwithstanding, he had spent many years, without any visible results, he preferred to carry on. Often his stores and books were stolen and destroyed; but he believed God had sent him, and he must not forsake his post.

The crisis came on the Island of Tanna, when a messenger came to tell him that all the tribes of the Island had banded together to kill him on the morrow, and make a great feast of his flesh. There was one chief who had become a partial believer, Nowar, by name, and this friendly chief took him to the other island. Nowar soon became a believer, and remained faithful to Mr. Paton and his servant—Alexander—the convert from Aneityum. For once he lost heart of ever seeing Tanna turn to God; but he did. Gradually they were convinced, not being able to kill "Missi," the foundation was laid for others to build upon.

About this time Mr. Paton made a trip which put him before the civilized world. He toured Australia, America, and Scotland, with a message which gripped his great audiences with the story of the New Hebrides. Wherever he went the churches were profoundly impressed. The result was, that new recruits were added to his small force where, for many long years, not one convert, except Nowar, could be claimed. The eyes of Christendom were now centered on the South Sea Islands, where the lone man had stood so long with no encouragement but his faith in God.

During his tour in Scotland, Mr. Paton married Miss Whitecross, a capable, devout young woman; he was now forty-five years of age. He did not return to Tanna when he went back to the field, but settled on the Island of Aniwa; the natives were no more friendly there than in Tanna. But Providence gave Mr. Paton his chance for which he had waited so long. Water was scarce, and he proposed to the one friendly chief, that they dig a well for water. "What, get rain from the dirt, poor Missi! Your head is wrong." But, he trusted God, and set about to dig the well and fortunately, it was not salty, and they found an abundance. The news spread over the Island like wildfire; it was a sensation. The tribes all came to see the rain from the ground, and then, the chief addressed his people, and all with one accord came to believe in the God that "Missi" taught them about.

The next Sunday Mr. Paton preached a sermon on the well, and it was the end of cannibalism on the Island of Aniwa; they brought their idols and burned them in the name of Mr. Paton's Jehovah. Churches and schools were then established; he translated the Bible in their language, and they were taught to read it. The written language was another wonder to them, how that Jehovah could speak out of the book. They were equally charmed by the music of the white man, and it touched their hearts.

When Mr. Paton went to the New Hebrides at the age of thirty-four, ministers

and friends told him he was throwing away his useful life; but in 1892 he visited America, honored as no other man in Christendom. Capacity crowds filled halls, theaters, and churches to hear him; he was entertained by royalty, and rulers of nations. He was a guest of Mr. Cleveland at the White House, and when he went to the Pan-Presbyterian Council at Toronto, he was given the chief seat of honor. His long white hair and beard reminded them of Moses or Elijah.

In 1900 he again visited America as a delegate to the Ecumenical (World) Missionary Conference in New York; he was then seventy-six years old. In 1905, his faithful wife died, and two years later, he followed her, Jan. 28, 1907. He left two sons preaching and teaching in the South Sea Islands, which cheered his heart. His last message were these words: "Oh, that I had my life to begin again! I would consecrate it anew to Jesus in seeking the remaining cannibals on the New Hebrides."

NO ROOM IN THE INN

W. M. ZIMMERMAN.

THE story of Jesus is the most wonderful ever told: starting in eternity, unfolding in time, it reaches the throne, touching the Manger, the Temple, the Jordan, the Garden, the Hall, the Cross, and the Tomb. Rooted in love, developed in humility, it thrills with delight all who partake of its fruits—Salvation.

Joseph and Mary were "crowded out" of the Inn and while at Bethlehem were forced to stay at the stable where Jesus was born and laid in the manger. Our hearts protest with righteous indignation that he should receive such treatment. We are familiar with the angels' visit to the shepherds, also the wise men who gave their gifts, which furnished funds for support when the royal family fled into Egypt. Joseph and Mary were poor, and not wishing their firstborn to be a priest, redeemed Jesus with two young pigeons.

The "inn" today is the human heart. Many crowd him out and have no room for Jesus.

"Room for business, room for pleasure;
But for Christ the crucified;
Not a place where he can enter,
In the heart for which he died."

"Strauss, the skeptic," says: "Jesus remains the highest model of religion within the reach of our thought; and *no perfect piety is possible without his presence in the heart.*" If Strauss makes such an admission, it must be true.

"Give me thy heart, says the Father above,
No gift so precious to him as our love.
Softly he whispers wherever thou art,
Gratefully trust me and give me thy heart.

"Give me thy heart, says the Savior of men,
Calling in mercy again and again;
Turn now from sin and from evil depart;
Have I not died for me? give me thy heart.

"Give me thy heart, says the Spirit divine,
All that thou hast, to my keeping resign;
Grace more abounding is mine to impart,
Make full surrender and give me thy heart."

Richter, "recognized as a satirist of orthodox Christianity," calls Jesus "the purest of the mighty, the mightiest of the pure; who, with pierced hands, razed empires from their foundations, turned the stream of history from its old channels, and still continues to rule and guide the ages."

Goethe, the great poet, called the "German Voltaire," says: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus

Christ, of so divine a kind as only the divine could ever have manifested upon earth."

Rousseau said: "If Socrates lived and died like a philosopher, Jesus lived and died like a God."

Paul said, "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

With these and many other witnesses, why longer say by our actions, "We have no room in the Inn. No room for Jesus?"

A New York teacher insisted that a boy take off his jacket to be punished. Weeping, he began to remove his jacket revealing the fact that he had no covering under it. A poor boy trying to receive an education while with insufficient clothing. Seeing his plight, another boy stepped forward saying, "I'll take his place; punish me."

Oh reader, while we were in a bad plight, Jesus stepped forward saying, "I will go; send me to that needy world. Punish me in their stead." And on Christmas day, he came and became our substitute. It is with glad hearts we worship him this Christmas day and note the ever increasing number to whom the above caption does not apply, but Jesus abides within them. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5.

"No beautiful chamber, no soft cradle bed,
No place but a manger, nowhere for his head;
No praises of gladness, no thought of their sin,
No glory but sadness, no room in the inn.

"No sweet consecration, no seeking his part,
No humiliation, no place in the heart;
No thought of the Savior, no sorrow for sin,
No prayer for his favor, no room in the inn.

"No one to receive him, no welcome while here;
No balm to relieve him, no staff but a spear;
No seeking his treasure, no weeping for sin,
No doing his pleasure, no room in the inn."

No room, no room for Jesus,
Oh, give him welcome free,
Lest you should hear at heaven's gate,
There is no room for thee."

Amazing Grace.

By Rev. G. W. Ridout.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Some have read a chapter or two and have shouted over it. Such chapters as "The Beauty of Holiness," "Deeper Yet," "The Wonders of Faith and Prayer," "Double Portion of the Spirit," "Sin and Salvation," "Wonders of Converting Grace," "Perfect Love," "Spiritual Experiences," etc., contain messages full of soul food for God's people. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

You Will Say The Same Thing

When you have read it. A customer in New Jersey writes: "I have read the book which I have just received, 'Beautiful Girlhood,' and have truly been benefited by it. In fact, I like it so well that I am enclosing \$2.00 for two more copies to give to friends for Christmas. I can truly recommend this book to the girls of the 'teen' age."

We do not know of another book along this line that is so full of guidance and encouragement to girls from opening flower of girlhood to the full blown rose of womanhood.

Don't let this Christmas season pass without giving at least one copy to a girl or young lady of your acquaintance. Price, \$1.00.

REPORTS FROM SOUL WINNERS

MID-WINTER CONVENTION.

The Mid-Winter Convention will be held at the Pilgrim Tabernacle, Pasadena, Calif., Jan. 2-16, 1927. Rev. Paul S. Rees, evangelist, will be with us. Plan to attend. Address, Rev. Arnold Hodgins, Pastor, 1475 N. Hill Ave., Pasadena, Calif.

INDIANAPOLIS CONVENTION OF THE NATIONAL ASSOCIATION FOR THE PROMOTION OF HOLINESS.

On November 23rd, the Hall Place Methodist Church, Rev. M. H. Reynolds, pastor, having been opened for a Convention, President Joseph H. Smith and Secretary C. W. Ruth of the Association arrived on the scene and commenced actual operations. There were three services a day, Brother Smith conducting the School of the Prophets in the morning at ten o'clock, and alternating with Brother Ruth in the preaching services in the afternoons and evenings. This order continued until Thursday night except that Dr. Chapman, Editor of *The Herald of Holiness*, preached an unctuous and illuminating sermon to a large and attentive audience Thursday afternoon. Brother Ruth's last message at the Convention was brought Thursday night from the subject, "Holiness, the will of God." The Spirit honored the truth by bringing more than a dozen earnest seekers to the altar, most of whom were happy finders. At the Friday "School," Brother Smith's keynote was "The Believer's Partnership with Christ in the Saving of Souls." For this, he said, there were three kinds of pay as named in John, fourth chapter; first, wages; second, fruit unto life eternal, and third, rejoicing together with Christ. He said our crown of rejoicing was in obedience, loving service, giving pleasure to Jesus and in faith and hope for certain results.

Rev. J. F. Knapp, of Cincinnati, one of the Vice Presidents of the National, having come on to fill the vacancy left by Brother Ruth, preached Friday afternoon and each day thereafter. The tide continued to rise, reaching a high point at the great mass meeting at 2:30 Sunday when every available seat in the church was occupied. Nearly 100 testimonies to full salvation were given and the balance of \$150.00 still needed for the expenses of the Convention was joyfully raised. There was a splendid duet by the well-known author-evangelists, Rev. and Mrs. Haldor Lillenas. Brother Smith preached from the suggestive text, "God hath called us unto holiness." His particular advice to holiness people was, first, be content to be common folk; second, be sure that is the worst that people can say about you.

The Convention closed Sunday night with a large attendance and with definite salvation work at the altar. More than a score of preachers from five or six churches attended the different services of the Convention. On Monday morning, Brother Smith addressed the Ministers' Association of Indianapolis at ten o'clock. His theme was, "The Characteristics of the Pentecostal Day." He spoke very plainly and yet in power of the Spirit so that his words evidently made a profound impression on the fifty or more preachers present. The outstanding result of this Convention was the organization, under the leadership of Brother Reynolds and Brother and Sister Nelson, of an Interdenominational Holiness Association for Indianapolis and vicinity.

Convention Reporter.

REPORT.

During the past year I have been on the "go" in the evangelistic field, and God has blessed my labors and has given me a good degree of success, for which I most humbly praise him. I am convinced that God is able to save and sanctify souls in the old-fashioned way, for in the meetings during the past year we have seen numbers under awful conviction. Not only have we seen souls pray through to "Justification" but it has been our privilege to see those hungry for heart purity, surrender, consecrate, die to carnality, believe God, receive the mighty baptism with the Holy Ghost, and the witness that they were sanctified. It is a sad, pathetic sight to see one prostrate, in agony dying to the world and carnality, and listen to their agonizing groans, but it is glorious to see them when the thrill of victory comes and they feel the touch of divine power "resurrect them to newness of life." We have seen the saints so burdened that the influence wielded caused "things to come to pass."

I have been privileged to labor with a number of pastors, and without exception our association has been most pleasant. While I always try to "boost" the pastor, I am glad to say that every pastor I have labored with has stood nobly by the evangelist.

My last meeting was with the Nazarene pastor in Osage, Okla., Rev. C. Scroggins. In this meeting quite a number prayed through to a definite experience of salvation. All of these who professed in the meeting were grown people, with one exception. On different occasions the power of God came upon the people and they shouted and rejoiced in the Lord. Bro. Allen Sisson and Miss Iva McClure, both members of the local church, had charge of the music, and they did good work. There are some fine people in Osage whom we believe will make it through to the skies. Bro. Scroggins the pastor is a fine man.

Bro. J. A. Carter, Song Evangelist, has been my co-laborer in several meetings. He is a live wire, and goes in to "put things over." His wife is a good soloist, and God blesses and uses them wherever they go. We will work together the coming year where we can slate the same meetings.

I am a regular commissioned Evangelist in the Nazarene Church, in the Eastern Oklahoma District, and I am launching out to go wherever the Lord may open a door. I have some open dates; if you desire my services, write me 216 E. Brockett St., Sherman, Tex.

B. F. Harris, Evangelist.

SUCCESSFUL REVIVAL.

We have just closed a very successful two-weeks' revival at Trinity Methodist Episcopal Church, Okmulgee, Okla. Evangelist C. S. Clark of Guthrie, Okla., did the preaching, and Rev. Edgar J. Banks led the singing. The preaching was scriptural, the singing was good, and God was in every service from the beginning. The result was sixty-one professed faith in Christ and fifty-two united with the church. I know of no man I had rather have hold a revival for me than Charlie Clark. He preaches with earnestness, and urges men to repent, come to the altar and pray through in the old-time way.

This church has a number of as fine young people as can be found; they attend all the services, even the midweek prayer meeting, and for more than a year some one of them has led the prayer meeting almost every week; I think I can safely say that for the last year fully ninety per cent of the Sunday school has remained for the morning sermon. For the last year and a half we have had a good Junior, Intermediate, and Senior League. Since the revival seventeen have already expressed a desire to join the League and will be received next Sunday evening.

G. W. Sawyer, Pastor.

HARRISBURG, PENNSYLVANIA.

After the close of a good revival at Williamsport, Pa., I stopped off at Harrisburg, and preached four nights in the Mission pastored by Rev. D. A. King. I followed up the revival which was held by Rev. J. F. Wood. God gave us some splendid audiences, and much good was done. We held one healing service. Brother King and his devoted wife took good care of mine and me, and others who attended.

Thanksgiving day was great. The glory of God was in the camp all day. I preached three times. Rev. Leishman and wife came, and a number of happy Pilgrims from other points. Rev. H. A. Saneholtz, and several bright, happy students came the day before Thanksgiving and stayed two days. I was glad to see his smiling, restful face once more. We have fellowshiped together in other days.

At night Rev. Saneholtz organized a Pilgrim Holiness Church with eleven representative people. "It seemed good to the Holy Ghost, and also to us." Brother King is holding the standard of personal holiness on the top mast, where all can see it. That is how it should be. Much harm has been done here through the unfaithfulness of some of his predecessors, but God is giving him the victory.

Dec. 31 to Jan. 24, I will hold a revival in the Pilgrim Holiness Church at Jackson, Ohio; Jan. 26 to Feb. 14, at London, Ohio. I shall then be open for calls, D. V. If any desire my services for revivals, I can give you some good dates. I can come with "The blessing" and "The Gospel" in perfect love and all for souls.

F. W. Cox.

Box 441, Lisbon, Ohio.

OUR MUNCIE MEETING.

We just closed one of the most wonderful meetings we have had this year at Muncie, Ind., from Nov. 4 to 28. The power of God was with us from the first to the last; the devil was defeated, God's name glorified, and many souls were turned from darkness to light. We had charge of the singing and music and Bro. Wilbur Parker, pastor of the church, did the preaching; every message was freighted with unction from on high. There were souls at the altar at every service but one. Bro. Parker is a very forceful preacher and Muncie is fortunate to get such a fine man. He is one of the best men we have ever met. He has a fine people back of him; the church is on fire for God. Several nights the power of God fell on the meeting during our special songs, and the pastor gave the altar call and souls came to the altar and prayed through to victory. God gave us a sweeping victory with about one hundred souls at the altar seeking to be saved and sanctified, with sixty-five souls really getting through. We enjoyed working with the dear people of Muncie. Several were taken into the church on the last Sunday. There is a great work being done in Muncie under the leadership of Bro. Parker. Bro. J. W. Montgomery, our District Superintendent, was with us and preached one night.

We have a few open dates; anyone wishing our services write us at Frankfort, Ind.

Paul and Dora Geil.

TENT MEETINGS.

My first meeting was conducted at Wetstein Chapel on the Taylorsville Road in the outskirts of Louisville, Ky. We were very unfortunate in not having an organized church to support us in this meeting. It began May 2 and continued for two weeks. The church people who attended said they were very much strengthened.

The second meeting was at Lugoff, S. C., June 10 to July 5. There were about fifty definite conversions. The people said it was the best meeting ever held in that community. I did not have a singer as Bro. Seamans was unable to be with me.

The third meeting was conducted eight miles South of Sumter, S. C., in the rural district. This is a very needy field; the results would have been great if we could have remained longer.

Our fourth and last tent meeting was conducted at my home, Oswego, S. C. The tent was placed on the very spot of ground where the little schoolhouse stood when I was taught the alphabet. The people attended in large crowds. There must have been more than a thousand different people who attended this revival. People who knew me when I was a baby, were very anxious to hear me try to preach. I trust they were not disappointed. During this meeting there was a death in my family which handicapped us. At this place I am to conduct another meeting next year.

The Lord was very good to us during the summer. There were nearly a hundred conversions, while it helped to open a field to holiness. This is a very neglected state. Holiness is not preached, in fact, most people and preachers oppose it.

I want the tent for another summer. In fact, I would like to have the privilege of wearing it out in South Carolina, preaching in neglected fields. I am planning larger things this coming year.

C. O. Dorn.

ISLAND, ILLINOIS.

We have just closed a revival with the Island F. M. Church in Illinois. This is an oil community and takes in a radius of several small towns. We found a band of loyal workers who, with their efficient pastor, Rev. C. E. Roller, had ably prepared the way for the coming of the evangelist by special preaching and work with the church. We were also entertained in the home of the pastor and his good wife, who made us to feel perfectly at home. The revival began with great conviction and reached a high tide, and continued throughout the meetings. Some nights it was almost impossible for the writer to finish his sermons, because of the mighty demonstrations of the Spirit. It was refreshing to see such freedom in the Lord. People came for fifteen miles; some nights a hundred automobiles were on the grounds. A goodly number bowed at an altar of prayer and nearly all found victory.

Frank E. Kinsey.

CHICAGO CENTRAL DISTRICT.

In the great state of Wisconsin, during the past four years we have been making some progress. We are convinced of one thing thoroughly, that we can plant the Church of the Nazarene in Wisconsin, if we can find the type of workers that will go and pour out their life and blood in that great field with its three million people.

In northern Wisconsin, Rev. P. A. Dean has been doing some good work. He has started new churches in Ashland, Iron River, and has had a meeting at Superior. Rev. Stella N. Adams has also been doing some good work in that section and is trying now to open up a new work at Comer, Wis. Rev. A. J. Duke, one of our local men in that section, has been doing some preaching in and around Frederick, Wisconsin. Rev. B. T. Flanery, so well known to *The Pentecostal Herald* readers, while engaged in his general Evangelistic work, has time to hold some Home Missionary meetings in and around that section of the country, since he lives in Cumberland, Wis. Mrs. C. A. Taylor looks after the work at St. Croix Falls. She is a sister of Rev. P. A. Dean who raised up the St. Croix work. Rev. J. S. Leggett is our pastor at Durand, where we have recently had a resurrection of our work. We have some of the best people of the earth at Durand. Forest Center, where Rev. Geo. Cornelius is pastor, is one of our best churches in Wisconsin. While this is a country church, yet we have fine congregations. They have a good parsonage in which the pastor lives and they are loyal to every interest of our denomination. This church is a monument to the fact that we can have a country Church of the Nazarene in Wisconsin. Some of the finest people of the earth are members of this church.

Rev. J. J. Gough is doing a good work over around Antigo. We have a strong and growing church at Mattoon, where we have a substantial building, built in the last few months. We are getting a good work at Antigo, the county seat. Also Brother Gough is starting a new work at Whitcomb. We have made substantial progress the past year in both our Racine churches. Brother Geeding reports an increase along all lines at the Central Church, and Sister Hansche starts a good year in her third year as pastor of First Church. All this is another proof that we can plant the Church of the Nazarene in the state of Wisconsin. We have a good work at Richland Center, where Ralph Rice and wife are the pastors. Also we have a good country church near Richland Center called Oak Ridge. Martintown, one of our smaller churches in Wisconsin, is doing a good work. The fields are white to the harvest in Wisconsin. We are looking for advance in that great state this year.

E. O. Chalfant.

District Superintendent.

DR. WIMBERLY'S WORK COMMENDED.

Dr. C. F. Wimberly of the South Carolina Conference, has just closed a successful revival at Bethel Church, Chester, S. C., and the character of his work is set forth in the commendation of Rev. N. E. McBrayer, an honored superannuated member of the South Georgia Conference, who was visiting in Chester at the time. "I have been hearing and closely studying preachers and evangelists—the big ones and the little ones—for sixty years. I have heard Dr. C. F. Wimberly for ten days, and he comes nearer scoring 100% than any man I have ever heard."

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America on the Checker-board of History.

OUR globe, everywhere, bears witness to the intelligence and goodness of its Maker. Everything in creation points to the great fact that God loves the fallen race of humanity, and is seeking to bring it back from its prodigality into restoration, peace, and harmony with himself.

In the early history of the race God made Palestine, a land flowing with milk and honey, by its very riches and blessing, a center of attraction to the pagan and heathen nations around it. In this center God proposed to establish his church and send out from it the spiritual truth and influence to enlighten and lift up the race.

Through the Jews God accomplished much, but they finally fell into apostasy and failed of the great work for which they were chosen in all of its ramifications and power. Yet from them, we got the Old Testament Scriptures, with their prophecies, the family from which he brought the Christ, and the foundation of the New Testament Scriptures. Palestine is yet to play a great part in the religious history of the future.

We believe that the American continent has as definite a place in the mind of God in the world's redemption as Palestine had; not in the same sense, to be sure. Palestine was to prepare the way, lay the foundations for the Church, give birth to the Christ, and to be the center from which the gospel in its purity should go forth to the world.

God built this great American continent, fenced it in with ocean waves, and kept it hidden here through thousands of passing years. He gave it a vast variety of climate and resources of almost boundless wealth and possibilities of production. He made it rich in plains, forests, mines of coal, oil, iron, copper, silver, and gold, with an almost countless variety of mineral stones and clay that fill a large place in the wants of men in a progressive civilization.

The variety of timbers, so adaptable to human necessities, is interesting and bears witness to the goodness of the great Father of our race. The cereals and varieties of

fruits and vegetables that can be produced on this continent are almost countless. Evidently the Creator of the American continent intended it for a vast storehouse, out from which there should pour streams of blessing to the ends of the earth. It would seem that God desires commerce among men. He would make them dependent upon each other. He would bring them in contact and friendly fellowship; in order to this he has made it necessary for men of various nations to exchange their products and commodities and in this way weave together a civilization of friendship, leading up to a peaceful brotherhood throughout the world.

The reader will please not understand me to intimate that so desirable condition could be reached without the gospel, but these provisions in Divine Providence were made so that with the gospel these gracious ends could be secured. God, who knows the end from the beginning, saw the coming of the great conflict which resulted in the World War, and he wanted a place where he could prepare a people against that bloody crisis in history. He built this continent; he brought to it liberty-loving people from all countries; he put his hand over his people in the early days of hardship and saved them from annihilation by savage beasts, and still more savage men.

He wanted a country here free from popes and kings, with a large liberty in which he could grow and develop the best possible manhood. He wanted it a country with an open Bible; hence the victory on the Heights

The Birth of Christ exceeds in interest, importance and value all other events of which human history makes record. According to the Scriptures, he is God, than whom there can be no greater. "He is the Light of the World." From him have come and are coming all the truly illumining influences which have and are dissipating the darkness which would settle down upon the world. In him are the beginnings of all reforms which have and are uplifting the human race. In him is the source of life, the foundation of hope, the center of unity of all the benevolent forces that bless men, the all-power to subdue all evil forces and transform this world into a heaven. Christmas is a Christian anniversary. In its commemoration the deepest gratitude, the most exultant praise, the most exquisite joy find their proper place. —Bishop W. F. Heil, D.D.

of Abraham at the battle of Quebec, when the Protestant forces of Great Britain beat back the Catholic armies of France and saved America from the domination of the pope and gave to its people an open Bible and freedom of conscience in religious worship.

God designed this country to be free from the rulership of kings, and his hand was over the little army of patriots who, in ragged clothes and bleeding feet, vanquished the forces of Great Britain. His guiding hand was, without doubt, in the early history of our country. He raised up and illuminated those patriots who laid the deep, broad foundations upon which the superstructure of this republic was built.

The development and progress of the American people have far surpassed anything in the history of the human race. In a few short years vast cities have leaped into existence, tens of thousands of miles of railroad have been built, countless mines have been opened up; the product of field and factory has been almost beyond computation. Universities, colleges, and schools, have dotted the country over, the spirit of democracy and Christian evangelism has pervaded the nation, and when the great World War was devastating Europe America not only had abundant supply to meet the needs of the suffering millions, but she had the heart to reach out the hand of charity with a splendid liberality unknown before in the history of the world.

The food, the clothes, the medicine, the physicians and nurses sent abroad from this nation opened the heart of Europe as no other key could possibly have done. It was

an opportunity for our people to witness to the world the possibilities of a republican form of government, enjoying opportunities of free speech, the choosing of their own rulers, or rather, public servants, liberal education, and all saturated with the evangelical teachings of the Holy Scriptures.

And then when the hour of dire necessity came the American soldiers with their dauntless courage on the field of battle, their courtesy toward the aged and suffering, and their playful tenderness with the little children of the war-smitten countries, capped the climax of American effort and opportunity. No such opportunity could occur, or could it be so splendidly met without the planning and guidance of the infinite mind and compassionate love of the God of the Bible.

All of this by way of preparation. Our greatest task is yet before us—*World Evangelism*. We must give the gospel of Christ to the world, in a Spirit-anointed evangelism, or fail of the great end for which God built the continent, and developed the nation. All of this the destructive critics would hinder, and make impossible. Let us overthrow and drive them from power as the most dangerous enemies of God and humanity.

THE GIFT OF GOD'S LOVE.

MRS. H. C. MORRISON.

"For unto you is born this day in the city of David, a Savior, which is Christ the Lord. Luke 2:11.

THERE is nothing truer than that there are many things which transpire in life whose meaning we do not understand, and whose value we do not appreciate until they are passed by.

Let us contemplate what this old world would be were the glorious Christmas-time taken from us; this of course would necessitate the taking away the fact that makes this happy time possible, and what would be the condition of the world if Christ's birth was annulled and the changes which it has brought about were obliterated? Can you imagine the chaos and confusion that would be ours?

But how joyous the thought that we have such an event to look back upon, and that the prophets looked forward to with longing expectation, for this was to be the time when a new day should dawn upon the world and, as some one has said, when we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger-cradle in Bethlehem, we do not wonder that all mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ.

It was Henry Van Dyke who said that, "The birth of Christ was the sunrise of the Bible." How true it is that he is the Sun of Righteousness and the Light of the world. We miss much of the real meaning of what Christmas really is, by celebrating it in a way that detracts, rather than adds to the sacredness of the day. It is right and proper to remember our friends with tokens of love, but in our giving do we remember that God's gift to the world was himself, and if we would give the highest and best to the world we must offer ourselves? He who would have the highest joy that this Yuletide-time affords, is the one who forgets himself in serving others. This privilege is not confined to the rich, but the poorest may render some service that will help some one else and bring comfort to his own heart. Whittier expressed the true spirit of giving when he wrote:

"For somehow, not only for Christmas, but all the long year through, The joy that you give to others, is the joy that comes back to you; And the more you spend in blessing the poor and the lonely and sad, The more of your heart's possessing, returns to make you glad."

Dear readers, Christmas will not have any lasting effect upon us if we do not carry its spirit all through the year. Dr. Hale says, "It is only for thirty-six hours of the three hundred and sixty-five days that all people remember they are brothers and sisters, and those are the hours that we call Christmas Eve and Christmas Day," but if we retain this cosmopolitan spirit all through the year we may have daily reminders of this happy occasion.

This world did not know what was transpiring that night in the manger when the Christ-child was born, but while earth was blind to the greatest event that ever appeared on the pages of history, the heavenly hosts were in readiness to come to earth and announce to the shepherds who were obedient to the heavenly vision, and had gone to where the young child lay, that unto the earth a Son was born. Note that the angel does not simply say *Christ is born*, but unto *you* he is born, and unto *you* I bring glad tidings of great joy, but praise the Lord, it was to be to *all people*; he was the *world's* Redeemer. His advent brought peace on earth and good will to men, and if we have his spirit in us, our coming into the world will mean, as far as our little sphere is concerned, peace and good will to men. If we shut out the Babe of Bethlehem, it would have been better had we never been born. What a solemn thought that we have in our power to make our own destiny; either to make the world better by having lived in it and at last spend eternity with the good and holy, or be worse than one who never had an existence.

It is said that one dark night a young German soldier, posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse. He went quickly out and offered his salute and then stood there like a marble statue till the captain called out, "What use to me are your tokens of respect on this dark night; open the gate so that I can ride in." So it is that our outward demonstrations are but mockery in God's sight, if we do not open the door of our heart and let him enter. The thought is put very clear by an ancient poet who said,

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee thy soul is all forlorn."

May every reader of THE HERALD open wide the door of his heart and give full sway to him, who came in the humiliation and poverty of the lowest, yet who tasted death for every man, overcame death, hell and the grave and today reigns in glory as the world's Redeemer.

"Come thou, dear Prince, oh, come to us, this holy Christmas-time!
Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.
Come to us all, and with thy love touch every human heart,
That we may know that love, and in its blessed peace
Bear charity to all mankind."

No Paper Next Week.

Remember the last issue in December will not appear as it falls at the time when the office force want a vacation, so do not think you have missed your paper, when it fails to put in its appearance December 29. We promise fifty issues a year and this is one of our skips.

"PEACE AND GOODWILL."

REV. P. F. ASHER, D.D.

"On earth peace and goodwill."—Luke 2:14.



WE are reminded as we take a look around us that the anniversary of the birth of him whom the Christian world knows as "The Prince of Peace" is at hand. In the midst of the various types of celebration planned in honor of the event, it would be most fitting if a little time were given in serious contemplation of the real significance of Christ's coming into the world. He came because "God so loved the world," and upon the occasion of his birth there was broadcasted from the celestial studio by a heavenly chorus the divine desire for mankind—Peace.

With the particulars relative to the birth of our Lord we are all familiar. I wish, however, that we might remind ourselves that Jesus was born in a stable. A stable—a real stable—is not the bright and graceful portico that Christian painters have imagined it to be, as if ashamed that their God rested amidst such poor surroundings. Nor is it the stucco creche which is represented today by our modern statuette makers. A real stable is the abode of cattle, the shelter of those animals that labor for man. The real stable consists of four rough walls, a pavement, and a tiled roof supported by beams. Its cleanest spot is the manger wherein the master prepares the forage. In such a typical stable as this was Jesus, the Liberator of mankind, born.

If we could visit the spot where this stable in which our Lord was born once stood, we should find the scene entirely changed. A little church now marks the sacred spot, and its innermost shrine is a memorial to the dwelling place of the new born babe. Many thousands of visitors and pilgrims enter this sacred memorial every year, but many of them go away sorrowful. For on leaving the shrine a native soldier with fixed bayonet may be observed; he is there to prevent religious people fighting; he is there to preserve peace in the birthplace of the Prince of Peace. What an indictment!

A consideration of this incident justifies us in asking the question, Is there as much peace in the world today as there was 1926 years ago? Those who observe the signs of the times and who are posted on international affairs answer most emphatically, NO. Let us face the facts.

Sir Henry Wilson has said that there is a political turmoil in the world that is terrifying. Since the disarmament Conference at Washington, the standing armies of the world have increased by nearly twenty per centum. In spite of the fact that the great armies of Germany and Austria have been almost wiped out, there are in Europe today 600,000 more men under arms than there were in 1913. In the United States this year 75,000 college students and 40,000 high school students drilled in uniform for three hours every week. 745 officers and 1,000 enlisted men have been detailed by the War Department to carry on this regimentation of youth in the schools and colleges. In contrast only 119 officers were thus engaged in 1916, with no attempt being made to enlist high school students. As to the economic aspect the War Department is spending on summer camps alone over two million dollars to give military training to 28,000 citizens.

Much criticism is heard of the League of Nations. It is unfortunate the organization bears that title. Its title should be the League of Peace, for we are beginning to realize that the national way of thinking must be waived for the "international mind and consciousness." On looking into the

workings of the League of Nations we first find that we have not financed it in a way that would convince the world we desired peace. During the year soon to close the nations of the world spent approximately \$2,900,000,000 for armament and \$4,500,000 for the League. Roughly 650 times as much for the machinery of death as for the machinery of life. Do these figures give the impression that the nations of the world are out for "peace at any price," as we have so often heard?

A recent quibble between the steamship lines as to which is the largest liner sailing the ocean today reminds us of the largest liner ever built, in which all the ambitions of sea-faring were centered. A more gigantic boat it was impossible to conceive. This "Titanic" boasted of its swimming pools, palm courts, dance halls, tennis courts, elevators, gymnasiums, and what not. It set forth on its maiden voyage with the reputation of being an unsinkable ship. The iceberg struck its blow; that which was "unsinkable" was found to be sinking; and in that dread hour of humanity it was found there were not enough life-boats.

There is a modern parallel to that catastrophe. We have on this globe built up mighty nations, founded empires, and developed races and peoples. Modern science has put many new discoveries within our reach, either to become "a blessing or a curse." But all this hangs by a slender thread. If the Great War should ever repeat itself (God forbid) the cry will go up to the heavens; "not enough life-boats" to save humanity from this hellish madness of War.

Someone has said that "Public Opinion" would prove a reliable life-boat if the world were ever struck hard with war rumors or war mania again. Many of us are doubtful of this solution, for there is a certain wisdom in the words—even though uttered by a cynic—that "Public Opinion is like a baby; it is asleep most of the time and when it awakes it only cries!" That is a very graphic way of saying that public opinion has very little value. Public opinion may have demonstrated its efficiency in some things but it has also proved its incapability to prevent war.

Another advocate is heard teaching the doctrine that world brotherhood created and maintained by certain fraternal organizations, is the only life-boat which this civilization should carry to avoid another plunge into terror. But is not this idea of brotherhood built on a faulty foundation? Papini says, "When we talk of loving some one as a brother we say the contrary of what we mean. It is rare indeed that two brothers love each other. The story of Cain is followed by that of Jacob who cheats Esau; the account of Joseph and his brothers follows. . . . It is the continuous spilling of blood upon a long road of jealousy, strife, and betrayal." Shall we henceforth follow that road? I pray not.

The only life-boat which can save humanity from war is the religion founded by the one "Prince of Peace." Christianity is the one hope of mankind, and the common mass of humanity is realizing this great truth. Nowhere else is the doctrine of "Peace and goodwill" so successfully lived in actual experience as it is in the Christian church. What a compliment to the Church of God. Yes, but what a challenge also.

Only one third of this world's population is Christian; two-thirds are unconverted. And this great mass stands between the peace and goodwill for which we all pray, and us. Mankind cannot receive this great blessing, permanently, until all men shall have become citizens of "the kingdom of God." May this Christmas-tide find in our hearts a re-birth of our great love for Christ and awaken within us new and deeper desires to gather them into the Kingdom from north, south, east or west. And he will be with us always, "even unto the end."

OUR BOYS AND GIRLS

CHRISTMAS.

Christmas! How we, the children of God, love to see that word in print! How we love to hear it spoken! How we love to utter it? How we love to meditate upon it!

Christmas! That word so dear to millions of God's children o'er all the earth—from the king in his royal palace, the millionaire in his mansion, all the way through the rich, middle class and poor of his family, to the poorest of the poor, and the most obscure of the obscure—to the boy or girl in the morningtide of the earthly pilgrimage, the adult in its noontide and the aged in its eventide.

Christmas! That word which is inseparably linked, as it were, by a golden chain, to that dearest and sweetest word in the English language to the believer:—

JESUS

Through that beautiful mystery of the Christian faith, the incarnation, so concisely stated by the Holy Spirit, the Third Person of the Trinity, through John, "the Beloved," in the fourteenth verse of the first chapter of the fourth Gospel:—

"The Word was made flesh, and dwelt among us," through the Incarnation we have Christmas.

Christmas! This day and Easter, Glorious Resurrection Day, both of which are so radiant with the light celestial, are the two great festivals of the Christian Year which is ushered in with the Advent Season which, because it leads up, and gives birth, to Christmas, is so appropriate a time for the preparation of the hearts of believers for the coming of that day on which is re-emphasized that voluntary act of infinite love of God the Son—so transcendently beautiful—in clothing himself with humanity, preparatory to becoming

The Savior of Mankind, of which act the Holy Spirit thus speaks to all in the Book of Hebrews, the sixteenth verse of the second chapter:—

"Verily he took not on him the nature of angels, but he took on him the seed of Abraham."
"He came down to earth from heaven, Who is God and Lord of all."

The Holy Spirit, again speaking, this time through Paul, "The Apostle to the Gentiles," in the latter's First Epistle to Timothy, the fifteenth verse of the first chapter, clearly defines the mission of Jesus in these words:—
"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Thus uniting in his Person, Perfect and Eternal Deity and Perfect Humanity, he, through his death upon the Cross of Calvary, became

The World's Savior, the Savior of the "whosoever," saving the individual from the guilt and power of sin in this world and from its penalty "in the world to come." This, the Heart of the Gospel, was proclaimed in the angelic announcement made to the humble shepherds "abiding in the field, keeping watch over their flock by night" (Luke 2:8), near the "little town of Bethlehem," in the land across the sea, on "the midnight clear long years ago:—
"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior Who is Christ the Lord." (Luke 2:10, 11).

"He died that we might be forgiven, He died to make us good, That we might go at last to heaven, Saved by his precious blood."

So wonderful is this! At the time of the calendar year when the period of darkness is the longest, we have a spot that is so bright—so radiant with the light which shines from heaven,—and that spot is a day, and that day is the twenty-fifth of December, upon which the greater part of the Christian church celebrates the Incarnation of the Eternal Son of God, the Second Person of the Glorious Trinity—the taking of humanity into the Godhead, God the Son, by so doing, becoming also the Son of Man. Chirtings! How its spirit, so sweetly and so silently, like a visitor

from heaven, comes into our hearts, even long before the dawning of the twenty-fifth of December—just filling them to overflowing—and lingers far into the New Year. A blessed experience is this! But there is a much more blessed one which can be the priceless possession of every child of God, and that one is this: As the One Whose Incarnation is celebrated on Christmas abides—not comes and goes, but abides,—spiritually in the heart of every believer, so it is the glorious privilege of the believer because of the presence of the Abiding One, to have the Christmas spirit in his heart the whole year round, that spirit only being intensified, enriched and made more beautiful during the Christmas season which has the twenty-fifth of December as its center. O that if any one of us does not have this, the much more blessed, experience—this experience which God desires everyone of his children to have,—may such a one seek it at once and become its happy possessor.

Christmas! How its world-wide message "to all people" is proclaimed even before, as well as after, the twenty-fifth of December. It is the blessed privilege of every believer to proclaim the wondrous and uplifting world-wide message of Christmas. O that everyone of us who is a follower of Jesus may embrace every opportunity—for each is a golden one—to proclaim that message which the world needs so much to hear, believe and put into terms of living, not only during the month of December, but also during each of the eleven months preceding it.

May Christmas of nineteen twenty-six be the day upon which there will be a deepening, a sweetening and an increasing of our love as Christians for God's "Unspeakable Gift," Jesus, our Savior who abides spiritually in the hearts of all who are his (Rev. 3:20, John 15:23, 1:12) and who as the God-Man the Second Person of the Blessed Trinity, clothed in our humanity—our "Great High Priest," "touched with the feeling of our infirmities" (Heb. 4:15), now sitteth "on the right hand of God" "the Father Almighty" in Heaven, where "He ever liveth to make intercession for us" (Heb. 7:25), and from which beautiful place He is coming some glad day in that same glorious physical body of his Resurrection in which, with hands outstretched in blessing upon his loved ones, he went back to heaven from Mount Olivet, coming to receive his own unto himself. (John 14:2, 3).

And to those who are not Christians who read these lines—this Christmas message—may that day be the day on which you will accept Jesus as your personal Savior—"Let Jesus come in to your heart." But something better: accept him NOW—as soon as you read this message. Then you will be able to begin Christmas as his own dear ones.

God bless Aunt Bettie, Dr. Morrison, and the great family of Pentecostal Herald cousins.

Sincerely yours in Christ.

Cousin Sunshine.

Dear Aunt Bettie: Am sorry to say since you received my other letters I have wandered away from Jesus, but thank God I am on the right road again. I patterned after a friend of mine and the end was I landed back in sin. But Jesus reclaimed me and I am again trying, by God's help, to live a good clean Christian life, taking Jesus as my guide. Christian friends, don't stand behind any of your friends. Always take Jesus as your guide and you're sure to be safe. I cannot tell you the sweet peace and joy I have in my soul since Jesus has saved and sanctified me. Sinner friends, if you only knew the joy and sweet peace you would have by repenting I am sure you'd repent today. Why not accept Jesus today? Tomorrow may be too late. Think of facing the judgment day unsaved. It makes my heart ache to think of the many sinners going on in sin not thinking of what the end will be. The so-called pleasures of this world last for a short time only. Thank God they don't interest me any more. Jesus took the desires for dances, shows

and all those things out of my heart. Christian friends, what are you doing for lost souls? Are you letting your neighbors go down in sin, never speaking to them about their souls? Are you just thinking about yourselves, not caring what becomes of the poor lost souls? May God give us each one a vision of the judgment day and poor lost souls going down to hell to spend eternity. You may think I'm talking pretty plain but I made up my mind before I started to write that I would write whatever Jesus laid on my heart. So Christian friends, help somebody today. Maybe a few kind words would lead a sinner to Jesus. Think of what leading a poor lost soul to Jesus would mean. Well, I must bring this to a close, hoping that you Christians will get busy and help some poor lost souls to find Jesus. I would be glad to hear from any of the cousins. I am sixteen years old. My birthday is Aug. 23. Good bye. Gd bless you all.

Fern Longshire.
Bellville, Ohio.

Dear Aunt Bettie: Will you let a little boy from Alabama join your happy band of boys and girls? I am eleven years of age and my birthday is Jan. 3. I am in the sixth grade. The boys and girls of Alabama are all sleepheads and will not wake up. My grandfather subscribed for *The Pentecostal Herald* and he had it sent to me. *The Herald* is a fine religious paper. I enjoy reading *The Herald*, and especially page ten. The paper helps us in our Sunday school lesson. I go to the M. E. Church and I am a member of it. We have Sunday school every Sunday and I go to it. I was sick this Sunday and did not get to go. I sure did hate to miss. We have preaching once a month. Our pastor is Brother O. J. Goodman. He is a fine pastor and every one likes to hear his sermons. He was our pastor last year and he was sent back. Edith Parker, I will try to answer your Bible question. Why was it that Moses could not enter Canaan land? Back at Meribah he had disobeyed God. He had smitten the rock, perhaps in anger. Instead of this he should have spoken to the rock. That is my reason why he could not enter Canaan land. If that is not right, write and tell me the right answer. I hope Mr. W. B. is out on some business when this letter arrives.

Rufus O. Crosby.
Box 63, Myrtlewood, Ala.

Dear Aunt Bettie: I am a little girl ten years old. I have blue eyes, yellow, curly hair. I go to school and am in the sixth grade. I have two brothers and three sisters. I read *The Herald*. I go to the Nazarene Sunday school. I have a little brother and two sisters and mother which I have not seen since last February. Their names are Ida, Alvin and Ora Peck. My mother's name is Bessie Peck. I received a letter from mother mailed at Burns, Kan., saying if I wrote to her to send it to Nellie Elvis at Orlando, Fla., and she would send it to her. I wrote there but have received no answer. Do any of you readers know where Ida, Alvin, and Ora Peck are? Ida is six years old, Alvin four years old and Ora two years old. If any of you readers know where they are please write me at Bridgeport, Okla. I would like to hear from some of you cousins.

Esther Peck.
Bridgeport, Okla.

Dear Aunt Bettie: How are you and all the cousins? I am a little boy six years old. I go to Sunday school nearly every Sunday. I would like to see this letter in print.

Winn Hughes.
Trinity, Ky.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday. Our Sunday school has divided up into two different parts, the Blues and the Reds. Mr. Stevens is the leader on the Red side, and Mr. W. V. Wilson leader on the Blue side. I am on the Blue side and hope it will win. The side that loses will have to serve the other side a large dinner and besides a big hay ride. Aunt Bettie, if you and the cousins would get in a big truck or two and come to our

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Sunday school one Sunday I know we would win. I am fourteen years old, have dark brown (bobbed) hair, black eyes and dark complexion. The one who guesses my name I will send them a present. It starts with C and ends with E, and has nine letters in it.

Esther C. James.
Box 25, Robson, W. Va.

Dear Aunt Bettie: Please admit a little Mississippi girl to your eighth page. My mother takes *The Pentecostal Herald* and I enjoy it very much, especially the Boys and Girls' Page. I am a member of the M. E. Church and I go to the Sunday school and prayer meeting every Sunday and Sunday night. I am seventeen years old and I am a senior in high school. I like my school work fine and our school is one of the best agricultural high schools in the state. I like to read and write so I will answer all letters if any of the cousins care to write.

Ivy May Padgett.
Rt. 3, Rienzi, Miss.

Dear Aunt Bettie: Gee, but I'm tired; I came all the way from West Virginia. I wrote to *The Herald* once before, and received some letters from the cousins in other states. I am in my first year high school. We sure have a fine school. It has seven rooms and a hall, and basement in it. We have six teachers and I like them fine. Now to tell you what I look like. I have brown hair, black eyes, dark complexion, am five feet, five inches tall. My birthday is June 17. Who has my birthday? I am between fifteen and nineteen years old. The one that guesses my age I will write them a letter about my school and Sunday school. I will also send them some drawings I made. I will answer all letters I receive. I will come again if this escapes Mr. W. B.

Velma J. James.
Box 25, Robson, W. Va.

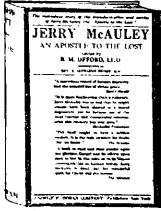
Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am a little girl eight years old and weigh 50 pounds. I am in the third grade at school. As this is my first letter I would like to see it in print.

Dorothy Hughes.
Trinity, Ky.

(Continued on page 14)

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson 1.—January 2, 1927.

Subject.—The Christian a Follower of Jesus. Mark 1:16-20; 2:13-17; 1 John 1:2-6.

Golden Text.—He said unto him, Follow me. And he arose and followed him. Mark 2:14.

Introduction.—From the birth of Christ until his baptism at the river Jordan has been designated by Bible scholars as the Preparatory Period of his ministry. His first year's ministry is called the year of Obscurity; the second, the year of Popularity. Following his baptism at the River Jordan, he was led into the wilderness to be tempted of the Devil, after which he returned to the east of the Jordan, and there called his first disciples. Returning to Cana of Galilee, he performed his first miracle of turning water into wine. Soon after this he and his Mother and Disciples went over to Capernaum for a while, and then went to Jerusalem to attend the Feast of the Passover, where he cleansed the Temple for the first time, and had the midnight visit from Nicodemus. His early Judean ministry followed, but hearing of the death of John the Baptist, he returned to Galilee, where he performed the second miracle, the healing of the nobleman's son. After this, it seems that Jesus dismissed his disciples and went into retirement for a while. Later he returned to Nazareth, but was rejected, and he departed to Capernaum which was his headquarters during the second and a part of the third year's ministry. As soon as he reached Capernaum one of his first acts was to recall his disciples as recorded in the lesson of today.

16. Now as he walked by the sea of Galilee, he saw Simon and Andrew, etc. These men must have proved themselves worthy in their previous association with Jesus, as he now recalls them to come with him. Do we wonder why Jesus did not call the scribes and the Pharisees or others of high authority instead of these fishermen? The reason is very plain. They were too well satisfied with their own kingdom to know and to preach of the kingdom of Heaven. It is the emptied vessel that God can fill with his Spirit, and use for his glory.—They were fishers. According to tradition, one of Joshua's ten precepts was that all men should be permitted to fish and cast their nets in the sea of Galilee.

17. And Jesus said unto them, Come ye after me. . . . There is much contained in these few words of Jesus. Following in this manner signified to become his disciple. His doctrines must be embraced, and his conduct must be imitated. . . . I will make you to become fishers of men. . . . This was a God-given call. We fear there are men preaching the Word of God today who never had any divine call and know nothing of divine unction. They may do their best, humanly speaking, to preach better moral and sanitary conditions, better homes for the working people, better education, a neighborly, brotherly spirit, etc., but they are not preaching as dying men to a dying world. It takes the call of God and a crucifixion of self to get a revelation of what this poor sin-cursed world needs.

18. And straightway they forsook their nets and followed him. "They forsook their nets." From our viewpoint, it does not seem that they had

very much to forsake, but "To follow Christ and forsake all is the perfection of a Christian." They forsook all they had; they forsook their living and later their homes, and some of them were evidently men of comfort, and they followed Jesus, sharing with him his discomfort and his sorrows and suffering.

19, 20. Some may be inclined to criticize James and John for leaving their father Zebedee to follow Jesus, but Jesus would never have called them had he not understood all these things and known what was best. Duty to parents, especially in old age, is second only to our duty to God, and in performing the first duty, we are commanded to forsake all, and we know that God will take care of the rest. Zebedee would perhaps have never been heard of had James and John disobeyed the call of Jesus. Mark 2:13-17.

After the recall of Andrew and Peter, Jesus with these disciples went into the synagogue, and there he healed a man with an unclean spirit, and James and John joined them either at the synagogue or later, and they all went into the house of Peter and Andrew, where it seems Jesus had his home while in the city of Capernaum. There Peter's wife's mother lay sick with fever, and Jesus took her by the hand and lifted her up, and she ministered unto him. Following this, Jesus performed many miracles until his fame became greatly noised abroad, and many besought him to be healed of him. He and his disciples soon made their first great missionary journey throughout Galilee (v. 39) preaching and casting out devils, and while on this journey he healed the leper, who began to publish abroad the matter, so that Jesus could not enter the city for the crowds, but remained out in the desert places. After some days, upon entering Capernaum, it soon became noised abroad that he was in the house and he performed the miracle of healing the paralytic let down through the roof. Following this, Jesus went forth by the seaside. . . .

14. And as he passed by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom. Levi is the same as Matthew. Although a Jew, he was employed by the Roman government as a tax-collector, an officer much hated among the Jews because he was under Roman authority, and such authority was much resented. This Matthew is the same who wrote the history of our Lord as contained in the book of Matthew. His name in Syriac means "a gift." Perhaps he was given this name by his parents to imply that he was a gift from God. Jesus said unto him, Follow me, and he arose and followed him. . . . It seems that this was the first call of Matthew to follow Jesus. How many lose great blessings in life, refusing to answer the first call of Jesus to follow him. Such was not the case with Matthew, but when the call came, he obeyed.

1 John 2:6. He that saith he abideth in him, ought himself also to walk, even as he walked. It means much for one to say that he abides in Christ. Am afraid that many who make the claim do not fully weigh the meaning. It means a life of devotion, a life of obedience: it means loving God with all one's heart, mind, soul and strength, and loving one's neigh-

bor as one's self. This second year of the life of Jesus was his year of Popularity. Perhaps we would be willing to follow him thus far, but can we pass through the years of opposition and persecution and death?

Lesson 2.—January 9, 1927.

Subject.—The Standard of Christian Living.—Luke 6:27-38.

Golden Text.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Time.—In the early summer of our Lord's ministry—A. D. 28.

Place.—Horns of Hattin, west of the Sea of Galilee.

Introduction.—Again the incidents of our lesson occurred in the second year of Christ's ministry—his year of Popularity. Soon after the recall of Matthew, Jesus and the disciples attended the second passover at Jerusalem, at which time he healed the cripple at the pool of Bethesda. This was followed by his discourse on Christ's Divinity, recorded John 5:17-47. As they were returning to Capernaum, the Pharisees reproved the disciples for plucking corn on the Sabbath (Matt. 12:1). After this he performed the miracle of healing the man with the withered hand, but when the Pharisees held a council against him, he withdrew, and the multitude followed him by the sea, where he healed them. (Mark 3:7-12). In these days, he went to a mountain to pray, and continued there all night, (Luke 6:12) after which was the choosing of the twelve disciples, to be instructed how to carry on the work after Christ had left the earth. He had gone to a secluded spot, that the work might go on without interruption, but when this was over, he returned to the lowlands and found the crowd waiting for him that he might heal them. This being done, he addressed the crowd. The theme of this address is "The Righteousness of the Kingdom of Heaven." The Beatitudes form a text for the sermon. The sermon has been analyzed as follows: 1. "The righteousness of the Kingdom of Heaven described and its rewards announced. (Matt. 5:2-9). 2. The righteousness as exhibited in life. (Matt. 5:10-16). 3. Relations of the righteousness to the righteousness of the Old Testament,—revealed first in ethics; second, in religion (5:17-6:18). 4. Relations of the righteousness to secular life. (6:19-34). 5. The teaching of righteousness: precepts and warnings to disciples as teachers. (7:1-23). 6. Conclusion. (7:24-27)." There is no mention of priests or rabbis, nor any reference to circumcision—the proud distinction of a Jew. "The Righteousness of the Law," according to fulfillment as required by the rabbis, gives place to a righteousness of heart and life. Instead of a religion just for Jews, all are welcomed who repent of their sins and accept Christ as their Messiah. We hear nothing of ceremonial rites, but only of love and righteousness. Suffering had been regarded as a mark of divine displeasure: now for the Christian who bore it rightly, it became a pledge of heavenly reward. The portion of the sermon included in our lesson is that included in the fourth part of the above outline—Relations of the righteousness to secular life. (Matt. 16:19-34), (Luke 6:27-38).

27.—But I say unto you—Love your enemies, do good to them which hate you.—Dr. Adam Clarke says this is the most sublime piece of morality ever given to man. To some it seems absurd, but it is one of the most reasonable precepts in the universe. Jesus intended for people to be happy,

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and one cannot be happy and hate another. Only he who has the mind of Christ can obey it, and this can come only from God. Christ came to establish the Kingdom of Heaven upon earth. Paul says, Rom. 14:17, that the kingdom of God is righteousness and peace and joy in the Holy Ghost. —Do good to them that hate you.—Show by deeds that you love them. Just saying so, does not mean anything, if deeds are to the contrary.

28.—Bless them that curse you.—Speak well of them who speak evil of you. And pray for them which spitefully use you. When one spitefully uses you, he needs a change of heart. You cannot change it but God can, so pray that his heart may be changed, and then he will get salvation, and your mistreatment will cease.

29.—Offer also the other. This means to condemn the spirit of retaliation. There is no place in the Christian heart for such a spirit. The "coat" spoken of in this paragraph was the under-garment; the "cloak", the large and more expensive outer garment which the Jews in the first century wore.

30.—Give to every man that asketh of thee.—Show a spirit of generosity, and if any one should offend by taking away your goods, do not resort to legal procedure, but show a kind spirit, and try to win the offender.

31.—And as ye would that men should do to you, do ye also to them likewise. This is the familiar "Golden Rule." The general meaning is this: "Guided by justice and mercy, do unto all men as you would have them do to you, were your circumstances and theirs reversed." Dr. Clarke says that it is the sum of all that is laid down in the Sacred Writings, relative to men's conduct toward each other.

32, 33, 34.—For if ye love them that love you, what thank have ye? There is no Christian virtue in loving those who love you, and doing good to those who do good to you, and lending to those who lend to you. This is simply an exchange of love and good deeds that sinners can enjoy, but God expects the standard of the Christian to be far above this.

35.—But love ye your enemies, and do good.—This is a precept from our Lord that it is absolutely impossible to obey save when the heart has been cleansed by the Holy Spirit. It is not a human act, it is divine. And lend, hoping for nothing again.—Accommodate him who is in need without exacting usury. Your reward shall be great.—"What is the reward?"

1. More love and better character, more giving and lending, more power to do good, more likeness to God. 2. The beneficial results of doing good, the enemies conquered, the people helped, the kingdom extended, religion increased, Jesus glorified, souls saved. 3. The joy and blessedness which flow from such a character and such deeds. The spiritual rewards never lead to selfishness, but to more love. "And ye shall be the children of the Highest." A holy person is said to be a child of God, because he is a partaker of the divine nature."

36. Be ye therefore merciful, as your Father is merciful. It seems that

the latter part of paragraph 35, "for he is kind unto the unthankful and to the evil," could well be introduced with "as" instead of "for", and joined to verse 36. As he is kind unto the unthankful, etc., so be ye therefore merciful, as your Father is also merciful. The child of God must be like the Father. A merciful person does not brood over injuries done him, but forgives them without even being asked, and even though his acts of love and mercy are received with ingratitude, this should not deter him from doing good to those who are ungrateful and unholy. What mercy a man shows to another, God will show to him.

37.—Judge not, and ye shall not be judged, etc. This is a very important point in the sermon. We usurp God's right when we put ourselves as judge of others. If we could only grasp the meaning of verse 37, and see that if we judge not and condemn not, neither shall we be judged and condemned, and if we forgive, we shall be forgiven. All of this requires a heart made clean by the blood of Jesus Christ.

EVANGELISTIC AND PERSONAL.

Rev. E. K. Hall, Petersburg, Va., is available for revival meetings. He is deeply interested in the salvation of souls, and would be glad to hear from pastors desiring evangelistic help.

Rev. Mark S. McKie, Holt, Mich., Rt. 1, is entering the evangelistic field and is available for meetings. He will be in Roseburg, Mich., through January.

Rev. Millie Lawhead has recently closed a good meeting in Alpha, Ill., resulting in 70 confessions of faith for pardon, purity and reclamation. She is now in a revival at Swan Creek, Ill.

Rev. W. J. Harney: "We rejoice that Rev. W. E. Lytle has moved to Wilmore, Ky. He has been used of God in the salvation of many souls. Let's keep this brother busy. He is well known to Dr. Morrison and Dr. Ridout, and is an earnest worker, ready to go anywhere the Lord calls. Address him as above."

E. S. Cummings and Wife: "We have just closed a two-year's pastorate at Marathon, Ohio. During that time many knelt at an altar of prayer; one Sunday school was increased 77 per cent and the World's Service offering was increased 700 per cent."

W. T. Currie: "Have held some good meetings of late. My next engagement will be Perkinston, Miss."

Rev. L. E. Williams, on account of nasal trouble desires to spend the winter months in Florida, and would be glad to hold meetings where needed. Brother Williams is an earnest preacher and has won many souls to Christ. His address is Wilmore, Ky.

Rev. Franklin Jamieson, Miltonvale, Kan., is available as an evangelistic singer and will be glad to answer calls for such help. He is a good altar worker also.

G. W. Townsend: "Our M. E. Church at Midway, Ky., is having an unusual start for the Conference year. We have a fine class of people to labor with. Thus far the Lord has given us eleven souls, either saved or sanctified, in regular preaching services."

W. A. Grogg: "I went to Charleston, W. Va., Oct. 17, began a meeting in the Wesley M. E. Church, N. L. Casey, pastor. The meeting ran for a month with great results in the salvation of souls and the sanctification of believers. About sixty bowed at the altar for pardon, reclamation, or sanctification."

Herbert J. McNeese: "Recently closed a meeting in Brookville, Pa., in the Euclid Ave., Mission. The attendance was good and many blessed. I am open for dates. Address me, New Brighton, Pa."

Otis L. Bowman, Hillsdale, Ill.: "Bowman Evangelistic Party is now arranging their slate for winter and spring months and will be glad to communicate with any church desiring a meeting, or churches desiring a union meeting. Will work in any church, and can give the best of references. Address Hillsdale, Ill."

L. L. Pickett: "I write this note to commend to pastors needing an evangelistic helper my friend, Rev. J. H. Lewis, of Wilmore, Ky. He was educated at Asbury and has the Asbury spirit. He has been an efficient pastor and is now ready for calls as an evangelist. He is an all-round worker, sound in doctrine and physically able for a real battle when necessary. Call him."

Edna M. Banning: "After ten months out of the work because of serious illness, I am again able to resume my work, for which I give praises to the tender mercies of God my Father. Have just closed a very successful meeting at the Second Church of the Nazarene, Cleveland, O. About thirty-five seekers were at the altars during the two weeks, many of whom prayed through to definite victory. Church greatly helped and encouraged. Pastor, Rev. Edward Payne, splendid, Spirit-filled brother, lifted splendidly on the load and was a fine co-laborer. Am open for dates from January on, and will welcome calls from any who feel led to call for my services. 9411 Pratt Ave., Cleveland, Ohio."

Dr. S. A. Danford has given up evangelistic work for a while and is giving his time to Hamilton Church, Spokane, Wash., where he is undertaking the uniting of three Methodist churches into one. He is having a great hearing and is getting together a great center for old-time Methodism.

R. A. Young: "Since receiving so many letters desiring our services, and friends asking why our name does not appear in *The Herald*, we want to apologize and make a statement. A much needed physical rest was demanded, so we are resting our body and at the same time taking post-graduate work and will complete our Bachelor of Divinity Degree at the University of Southern California this June. However, we will be ready for the camp meetings and holiness conventions next summer and thereafter. 858 N. Raymond Ave., Pasadena, Calif."

C. E. and Neva B. Sharrow: "Feeling the call to sing the gospel, we are open to calls from any desiring help. Also have a special line for boys and girls' services. We have had three years in the evangelistic work. Some evangelist who reads this may be looking for a pianist and singers to

travel with him; if so, communicate with us. Can give references. Wren, Ohio."

J. W. Montgomery: "I would like to correspond with any one in either of the following cities who is interested in the establishment of a good holiness church: Goshen, Warsaw, Peru, Lafayette, Wabash, Rochester, North Manchester or Garrett, Indiana. Rev. Bud Robinson will tour north Indiana in the early spring, and we might be able to stop for a service in your city. If interested write, 211 4th St., Ft. Wayne, Ind."

Miss Ruth Danford, daughter of Dr. S. A. Danford, was last night granted a license to preach by the first quarterly conference of the Hamilton Street M. E. Church, Spokane, Washington, presided over by Dr. R. E. Smith, district superintendent. Dr. Danford is the pastor of the church. The young woman is one of the few women licensed to preach in Washington. She is a graduate of the University of Oregon, and has had special training in music. Recently she was elected president of the Epworth League organized at the church. Miss Danford has spoken from the pulpit of a number of Spokane churches with much success. At the opening of the conference year in September she came to Spokane with her parents from Eugene.

THE RECLAMATION OF CHARLIE.

Charlie Hickman was born at Pleasant Ridge, Tyler Co., W. Va. Until the age of eleven, he attended Sunday School regularly. Pleasant Ridge church being built on a corner of his father's farm. At the age of eleven Charlie's mother died. He missed her godly influence and soon left Sunday School and began to drift towards the ways of the world.

As soon as he was old enough to work, he sought employment in the oil fields. Pipe line work was his specialty, at which he later became foreman. In connection with this work he was employed in the oil fields of West Virginia, Pennsylvania, Ohio, Illinois, Kansas, Texas and Oklahoma. Here his associates were none of the best. Charles rapidly drifted from bad to worse. Soon he was gambling, drinking and fighting and going to ruin rapidly. For about thirty years he never entered a church. After many years, he at length landed in Marion, Ohio. Here he went on with his wild career as usual as ever. One of his Marion employers said to him one day, "Charlie, you are a good worker, but it is a shame to give you what you earn, the way you waste it on drink." He even made a trip to Canada to secure some of his coveted beverage. Jamaica ginger, hair tonics, and canned heat, were eagerly consumed by him.

During the latter part of 1925, Charlie was arrested, on a charge of intoxication. His erstwhile friends forsook him now, and not having money to pay his fine, was given a sentence in the county jail. Here he came in contact with the Salvation Army, who conducted meetings regularly in this institution. It seemed however that very little impression was made on "Charlie the soak," who was known about town by business men, policemen and associates for his drinking proclivities.

Charlie was given the glad hand, and asked to attend the meetings in the Hall when he was again free. At

length his jail sentence expired, and with his freedom, Charlie quickly began to make up for lost time, by seeing how much wet goods he could consume until he was on the verge of delirium tremens. He did not however forget his invitation to attend the Army meetings. They had been kind to him before, perhaps, he thought, they might do something for him now. He came in the hall an object to behold. Dirty, unshaven, ragged and "soaked." He was given the kindly welcome and asked to come again, which he did. Prayer was offered in his behalf. About the third time he attended the meetings, he seemed more serious than heretofore. When the altar call was given among others Charlie walked out, knelt at the altar, prayed and confessed and was gloriously saved and properly sobered. That was the great night for "Charlie the soak." It was a real epoch the turning point of his life. The next morning one of the first to put in appearance at the holiness meeting, was the one time "Charlie the soak," but now "Charlie the saved." He testified willingly and told what God had done for him. In a short time in answer to prayer, he entered into the experience of holiness of heart. A few days and a wonderful transformation was evident. Charlie not only attended the meetings, and testified, but evidences of the presence of a razor became evident. Soap had been used, the barber had displayed his tonsorial skill on Charlie's hair, a new suit and a new pair of shoes had been purchased. (The first in a long time).

What A Transformation! Comrades rejoiced, business men and policemen were talking about the modern miracle. Charlie helped with a will to pack the Christmas baskets, in connection with this, he was sent on an errand to the next house to where his brother lived. His brother's children were looking out of the window. One said, "That walks like uncle Charlie." Another said, "That 'ain't Uncle Charlie, it don't look like him, and it 'ain't dressed like him." In reality he got so much religion that his relatives did not know him.

Nearly a year has elapsed since that memorial Saturday night, when Charlie found the Lord. In that time, he has been present at every meeting held in the hall, where he is nearly always the first to speak in the testimony meetings. He also goes to the street meeting where he loves to testify to the mighty power of God to save to the uttermost. He attends the jail meetings, which the Army regularly conducts. He cannot help but think of by-gone days and experiences behind the bars, and others as well as himself, marvel at "The new Charlie." One of the comrades said, "When I look at Charlie, I always want to shout." In due time, he was enrolled as a soldier. He now wears full uniform and is Treasurer of the Corps, where he is loved and respected by all. Verily "Prayer changes things."

"Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. . . . Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Is. 55:6,7,13.

L. Gough.

The Bible You Have Longed For

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Nothing like it has ever been produced, as it has such a large, clear, easy-reading type which looks like long primer; and on account of it being such an open face, it really reads easier and better. Just the difficult or unusual words are pronounced. It has the references, concordance and maps, with the chapter numbers in figures. The size is only 4 1/2 x 7 1/2 in. thick, and the weight is 18 ounces. It has the silk headband and marker, red under gold edges, bound in genuine leather, stamped in gold, and is guaranteed not to break in the back. The regular net price is \$6.75. Our special price, postpaid, **\$5.50**

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This is the thinnest, lightest large type pocket size Testament published. It is bound in a fine quality of soft and supple grained morocco leather cover, which is as pleasant to the touch as it is to the sight. It is leather lined, silk sewed, pure gold edges, printed on the finest Oxford India Paper. King James version, size 6 1/2 x 4 1/4, only 5-16 of an inch thick. Weight, 5 ounces. A superb volume. Regular net price, \$4.00. Our special price, postpaid, **\$3.60**

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OUR BOYS AND GIRLS.

(Continued from page 10)

Dear Aunt Bettie: This is my first letter to The Herald. I am eight years old and am in the third grade. I am saved and enjoy reading page ten. Anna Margaret Clemens. Mentor, Tenn.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my second letter to The Herald. I have light brown hair, brown eyes. I have a light complexion. I am thirteen years of age and in the eighth grade. I like school. I have two sisters and three brothers. One of my brothers is in North Dakota. He is ten years old. My father is a section foreman and a watch repairer. It is getting cold here; winter is coming and soon Santa will come to the little folks. If any of the cousins care to write I will correspond with any one, rich or poor. I love to receive letters. Augusta Bivins. Lock Box 31, Barnwell, Wis.

Dear Aunt Bettie: Will you let a Floridian join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I am ten years old and in the sixth grade. My teacher's name is Mrs. Bell. The principal's name is Miss Avert. I have blue eyes and light hair (bobbed). Has anybody my birthday, Dec. 12, or my grandma's birthday, Nov. 9? I go to the Nazarene Church. I like to go to church and Sunday school. My teacher's name is Mrs. Marshall and our pastor is Mr. Chilton. He is a good one. Our church is very little but it is big enough for the Nazarenes. The Hurricane blew the roof off our house but none of us were hurt. The day after the storm was my brother's birthday; he was one year old. Ernestine Rex.

213 Palm Court St., Ft. Lauderdale, Fla.

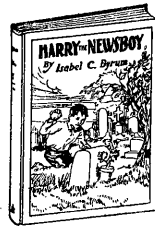
Dear Aunt Bettie: As this is my first letter I hope it will be printed. I have been a Christian for five years. I belong to the U. B. Church. There is also a Baptist Church in Ontario. I go to Sunday school and church every Sunday. I enjoy reading The Herald. If this is printed I will come in again. I will answer all letters I receive. Hurry up, Wisconsin, don't let the other states beat us. T. Roosevelt Haskell. Ontario, Wis.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? This is my first letter to The Herald; I sure enjoy reading page ten. I am eleven years old. I go to school every day. I am in the sixth grade. My teacher's name is Mr. Lee Evans. I sure like him. He is a Christian teacher. My next door neighbor, Mrs. W. P. Dobson, takes The Herald. Mother is a Christian, but my father is not. I take music. Miss Doris Wray is my teacher. I hope Mr. W. B. is gathering pecans when this letter arrives. Edna Simpson. Cushman, Ark.

Dear Aunt Bettie: Will you allow a little Maryland girl to join your happy band of boys and girls? I am twelve years old and weigh 127 pounds. My birthday is March 27. Have I a twin? I go to Sunday school almost every Sunday. My father is the superintendent. Our preacher's name is Rev. G. C. Russell. He is a good preacher. I go to school every day. I have one brother named Bryan. As this is my first letter I will close. I will watch for it printed in The Herald and will call again. Bernice Barnard. Bloomington, Md.

Dear Aunt Bettie: Here I come again. I saw my last letter in print and received good letters from all over the U. S., but failed to answer them all. I will try and do better next time. How are all of you cousins? Most of you seem so happy. I missed reading the letters in some of The Herald's. So a few weeks ago I found them and saw some very interesting letters like Opal Kent, Dwight G. Yelton and DeBard McCrary. Most of the cousins tell about their homes, cities, etc., but I haven't much to tell, only around Hannibal it

Good News for the Boys and Girls Who Like to Read!



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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

is hilly; some level land. We farmers raise mostly poultry, fruit, garden truck, grain and dairy. There is some pretty scenery around here especially where I live. Well, I don't suppose any of you cousins like music better than I do. I could sit and listen to any kind of music at any time. I play the piano and take lessons. I left the tedious job of describing my good looks till last. I am five feet, seven inches tall, weigh 132 pounds, have light hair (bobbed) blue eyes. Will be eighteen years of age between June 20 and 30. The one who can guess it correct I will send them a real good picture of myself. I would like to hear from some girls and boys of John Fletcher's College, Asbury College, and any one who cares to write, for I love to receive letters. Guess I had better leave before Mr. W. B. gets back from flirting with the young ladies. Myrtle Louise Sanders. Rt. 4, Hannibal, Mo.

Dear Aunt Bettie: Will you print this for me? I am 74 years young and love the Lord Jesus. Glad so many of the cousins love Jesus. Now dear cousins and Herald family, I see that our beloved Editor is 70 years young March 10. Dear ones, let us who are able, send him a few lines and some money for his tent work, be it much or little. The dear Lord will bless it in saving souls. Let him know we are praying for him and the work. A Reader.

Dear Aunt Bettie: How are you and the cousins? I am a little Illinois girl eight years old. I have brown eyes and light curly hair. I go to school every day. I am in the third grade. I go to Grace M. E. Sunday school every Sunday. We have almost one hundred every Sunday. My daddy takes The Pentecostal Herald. I like to read page ten. I haven't any brother or sisters. I have two cousins that I like to play with. My birthday is December 4th. Who has my birthday? Edna J. Johnston. 854 N. Meier St., Decatur, Ill.

Dear Aunt Bettie: Would you be pleased to let another Missouri girl join your happy band? This is my first letter to The Herald and hope I will see it in print. I will be eight years old Jan. 7. I am in the third grade. I like to go to school. I have not missed a day in school this year. I have fair complexion, blue eyes and light hair. I have a sister two and a half years old named Lois Evelyn. Papa is a minister in the

Methodist Episcopal Church. I united with the church this summer and am trying to live a Christian. Two birds and a cow are all the pets I have. Roberta May Lee. Creighton, Mo.

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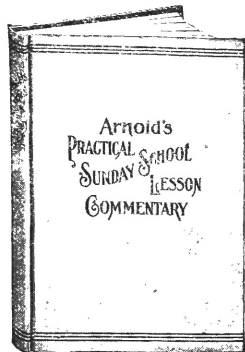
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Arnold's Practical Commentary

ON THE
International Sunday School
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A COMMENTARY FOR THE MASSES
GROWING BETTER EVERY YEAR



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The prime object of every Sunday school teacher should be the conversion of his or her pupils, and every lesson in this commentary, from the adult to the primary, emphasizes the importance of this. The comments are deeply spiritual, given in simple, understandable language, and to the point. Cloth, \$1.00, postpaid.

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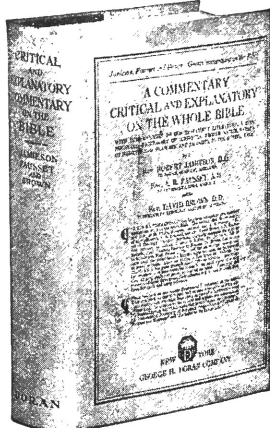
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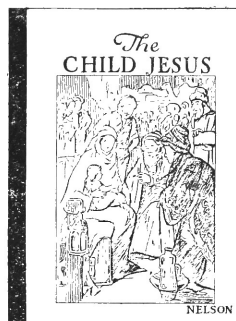
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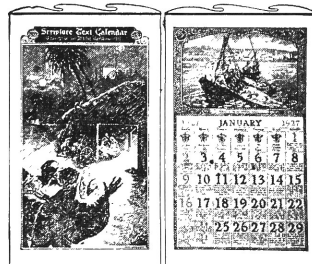
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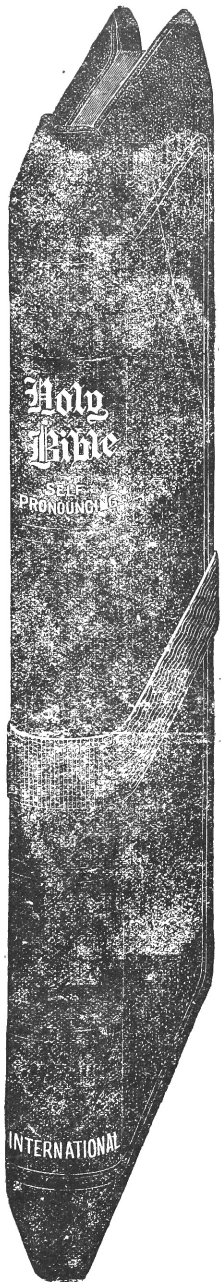
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THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in

Same style as above bound in extra fine binding that will last 20 years ordinary care, for **\$10.00**.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we are offering for **\$1.25**. Same Bible as described above with the words of Christ in red, **\$1.50**.

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges. It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only ¾ of an inch thick, and weighs 11 ozs. It contains twenty choice helps. 1. The books of the Bible in rhyme.

2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**. Same style of Bible as above, keratol binding, red edges and not overlapping, **90 cents**.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, **\$5.50**. Our price, postpaid **\$3.00**. Your name in gold, 50c extra.

Same style as the above in genuine leather binding with overlapping edges, special price, **\$5.00**.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is ¾ of an inch thick, and size 4½x6¾. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Our special price, postpaid **\$4.00**. The same Bible as described above, with a complete Bible concordance. Special price **\$5.00**. Your name in gold on either of the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps and is printed on fine India paper, with red under gold edges, silk headbands and marker, bound in genuine Morocco with overlapping edges, stamped in gold, size 3½x6 in. and a little over ½ inch thick. It weighs 10½ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible. **THE TYPE.**—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker. **ILLUSTRATIONS.**—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 11 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5x7½ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$1.50. Our special price, postpaid **\$2.75**. Name in gold, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above, without the red letter feature. Price, **\$2.50**.

Small Red Letter Bible

The size is 4½x6-¾x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price **\$2.55**. Our special price, postpaid **\$3.00**. Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, **\$4.75**.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price **\$1.00**. Same as the above in genuine leather binding, overlapping edges. Price, **\$1.75**.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4½x6½ inches. Price, postpaid **\$1.00**. Vest Pocket, leather bound, nonpareil type, Testament, stamped in gold, round corners, red edges. **60c**. A Real Bargain. 500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. Only **25c**.

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and under-scored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price **\$1.40** is \$1.70. Our special price **\$1.40**. 100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4-1-0x¾ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50** Price. 5 copies for \$6.00. Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

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